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Om Namo Bhagavate Vāsudevāya

ŚRĪMAD BHAGAVAD GĪTĀ

[A compact and concise glossary in English]

Accn. No. 13087

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With Best wishes.

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Śrīmate Rāmānujāya Namaḥ

ĀCĀRYA RĀMĀNUJA

(A brief life-sketch and outlines of his philosophy)

Rāmu and Kṛṣṇa, two middle aged young men, the former, a vedic scholar, well-versed in the *śāstras* and the latter, an eminent scientist with academic honours, met one afternoon in the cool shade of a park and had a pleasant exchange of thoughts, as follows. Indeed Kṛṣṇa, the man of science felt refreshed and elevated when he acquired a clear insight into the science of man, thanks to his erudite friend, Rāmu. As usual, the ebullient Kṛṣṇa, the eminent scientist that he was, with a keen intellect, opened the dialogue with a forth-right query, "May I ask you, Rāmu! what is really wrong if I assert that man has always been and is still his own sovereign master and that there is, therefore, hardly any need to bind him to a god, like unto the feudal Lord, especially in the present age of scientific reasoning which is fast displacing all out-moded practices and beliefs of our forebears?".

Ramu :- Well, Kṛṣṇa! the superficial observer without the backing of *śāstraic* knowledge will readily endorse your views and summarily dispense with God, as a mere fanciful superfluity. He might also be inclined to feel that man, with his intellectual equipment and discriminatory faculty, should certainly be able to achieve all the things needed and aspired for by him, in the exercise of his own free will. But then, as you are well aware, material science, pure and simple, has not so far succeeded in establishing for men, a peaceful and joyous way of living. Despite the marvels of science, man has no answer to the ravages of the elements and meekly succumbs to

them. The history of man is but a sad story of greed, exploitation, malice and hatred, leaving hardly any room for the achievement of the happiness longed for by the individual. Verily, it is a sick world around, in mad hurry, reaching nowhere. The unpredicted march of events puts scientific determinacy on sore trial. No doubt, man, as an individual, endowed with intellect, free will and the power of reasoning, plans well ahead and utilises the best in him to achieve his ends but he is brought up against failures, betrayals, puzzles and denials. Perforce, he then realises the truth of the dictum 'Man proposes, God disposes' and is led on to the study of the hidden hand, the superior power, lying beyond. The remedy, therefore, lies in the blending of the secular and the sacred, science and religion. And so, Kṛṣṇa! you should embark on a study of 'Man', in depth, the perception of the soul within.

Kṛṣṇa :- Rāmu! I agree that material science, dealing with the world of external objects, the physical and chemical laws, has passed through several vicissitudes, one theory being exploded by another and so on. I also admit that floods, fire, earth-quakes etc. take their merciless toll of human lives and property and even modern science, in spite of tremendous advance, could do very little to arrest the fury of the elements and the ravages that result. But then, what is this God you talk of and the soul inside every individual and their inter-relationship? Please enlighten me.

Rāmu:-I am indeed in a happy position to throw adequate light on the subject, right now, thanks to Viśiṣṭādvaita philosophy, whose chief exponent was Rāmānujācārya, that illustrious saint, who flourished in the eleventh and twelfth centuries (1017 to 1137 A.D.). The great saint has not only postulated *Brahman*, (God) as the highest reality, omni-potent omni-scient and omni-present but, at the same time, revealed

to us that this God is full of compassion and love and is the repository of innumerable auspicious traits. Even more important and more humanising is the recognition, by his system of philosophy, that souls, as individuals, possess reality, that *cit*, what perceives (the intelligent beings that have the power of sense-perception) and *acit*, what does not perceive (inert matter, devoid of the faculty of sense-perception), soul and matter, respectively, form, as it were, the body of *Brahman*. All these three entities, God (Super-soul), *Jīva* (individual souls) and matter exist in an inseparable union or combination. This inseparable union known, in poilosophical language, as *Viśiṣṭa-advaita*, unity with attributes or triune Monism has, for ever, existed and will never cease to exist, not having been brought about at any intermediate period, at a given point of time. *Brahman* (God) is, however, the only independent reality, the other two entities, *cit* and *acit*, though real, are wholly dependent on *Brahman*, like the sun and its sheen, gem and its lustre, substance and its qualities (colour, odour, size etc.). God is said to be everywhere in that He resides in all and all things and beings reside in Him; He permeates everything like unto the soul permeating the body, like the ghee which remains latent in the fresh-drawn milk.

Kṛṣṇa :- Rāmu! your method of approach is quite interesting. I would, however, like to have a clear idea of this body-soul relationship and how this spiritual mechanism operates. I shall also be grateful to you if you could let me know the various activies of saint Rāmānuja, which stamp him out as a great religious leader, a *mahātmā*.

Rāmu:- As a rule, the body is one owned, that is, used, for enjoying the fruits of particular actions and the performance of further acts, supported and directed by an individual to whom it stands in an entirely subordinate position and without whom it cannot exist. In chapter 10 of *Bhagaved Gītā*

the Lord has said, 'O, Arjuna ! I am the self (the supporter, director and owner) of all beings (individual souls) and things, seated inside them all; I am the cause of emanation, sustenance and absorption of all things and beings (with bodies), at all times'. He then proceeds to mention quite a few prominent things and beings, which constitute His bodies. When He says that He is the sun (*Ādityānāmahaṁ*), He means that He, as the self within the sun owns, supports and directs both the self inside and the outer body of matter, which we call sun. Thus, when we pay homage to the sun, it is not for the physical sun, but to Sūrya Nārāyaṇa, the in-dweller, the great being of solar splendour and hue (*Ādityavarṇam*), beyond darkness and delusion (*tamasapparastāt*). All living beings and things have their being in Him alone and, therefore, all names connote Him directly, in some cases and indirectly through the self concerned, in others. That is how the Lord describes Himself as Indra, among the *devas*, Sāma Veda among the Vedas, Śaṅkara among the Rudras and so on.

Kṛṣṇa : Excuse me for interrupting you, Rāmu ! if God is the one and only one directing and supporting us all, how do you account for the vast disparity among His subjects, some looking healthy and happy while others are sick and miserable so on and so forth ? Things being what they are, how can God escape the charge of partiality and a calculated display of cruelty, in the case of the teeming millions, sunk deep in the bottomless depths of perpetual sorrow ?

Rāmu : Let me tell you, Kṛṣṇa ! such charges cannot be laid at the Lord's door, because He creates only on the basis of the *karma* (acts, good and bad) of the individuals and with an eye on their welfare, like unto a mother, who inflicts a deterrent punishment on the young one, indulging in the unhealthy habit of swallowing mud. The inequalities, we see

around us, are the direct results of the individual souls and their sufferings are intended to chasten them and cure their ills through a cleansing process. No doubt, creation is meant to provide repeated opportunities to the individual souls, through a process of purification, trials and tribulations being the cathartic agents. As knower (*jñāta*), doer (*karta*) and enjoyer (*bhokta*), the individual soul possesses a consciousness, which expresses itself in such states as thinking (*jñāna*), desiring (*cikīrṣa*) and striving (*prayatna*). But these states are controlled by the Lord, without whose assent the thinking etc. cannot blossom into action. The individual doership is therefore, dependent on the Lord.

Kṛṣṇa :- In that case, why should the individual at all be affected by the merits and demerits of such acts?

Rāmu :- Quite a pertinent question indeed. But let me hasten to tell you that this freedom to act is the Lord's gift to the individual soul, so as to enable him or her to utilise it for his or her good. Creation actually means that the Lord makes the non-sentient matter undergo changes of state and endows the individual souls with bodies and sense-organs, capacitating them for a career of gainful activity. The Lord, as the *antaryāmi*, the universal controller, residing inside every soul, remains neutral or passively quiescent, in regard to the initial effort of the individual in the exercise of this gift of freedom of action. Thereafter the Lord not only watches approvingly the progress of the individual and makes him prosper in his earnest endeavours i.e. those which conform to the scriptural decrees and injunctions, but also infuses in him, in an ever-increasing measure, the relish for doing good acts. On the other hand, when the individual moves in the retrograde direction, the Lord visits on him, His displeasure and disapproval, in the form of punishments (sorrows and sufferings), thereby giving him a chance to correct himself and tread

unconquerable, was won over and this rare disciple of Śrī Rāmānuja came to be known later, as Aruḷāḷapperumāḷ Emperumāṉār.

Apart from his vast learning and deep erudition, he was full of compassion for the suffering humanity. The contents of the great *Tirumantra*, the sure recipe for the attainment of *mokṣa*, were, therefore, made known by him to the public at large, standing prominently right on the temple tower at Tirukkoṭṭiyūr, literally under the very nose of his Guru, by whom he was initiated, under an oath of strict secrecy, after being put to severe test. When the irate preceptor demanded the explanation of the disciple for his intransigence and violation of the former's command, the latter elucidated, much to the delectation of the master, that it was the public weal, the salvation of the men around, that prompted him to divulge the great secret, even if that entailed him drudging in hell for the transgression of the master's injunction. Indeed, only men of such melting tenderness of heart can tread the path of *bhakti*. This earned him the appellation of *Emperumāṉār* (our God) from the preceptor. You will thus appreciate that the great savant reformed the contemporary world, both by precept and practice, his illuminating discourses and exemplary conduct.

No wonder, the saint had a large following, including as many as seven hundred, ascetics, who formed an integral part of his entourage. Well, the saint traversed the entire length of this sacred Bhārata Varṣa, end to end and propagated his system of philosophy, rooted in loving adoration of a personal God (*Saguṇa brahman*), an inexhaustible fountain of bliss. Even remote Srinagar, (Kashmir) was visited by him twice and the Śāradā Pīṭa over there is associated with this great savant. Conquest had to be necessarily followed by consolidation of the

gains. This, the illustrious saint did, mainly, through propagation, treatises and discourses and institutions, set up for this purpose besides safeguarding Śrīvaiṣṇavism from erosion by other religionists, followers and advocates of other faiths, such as Śaivism, Jainsm etc. The *jīyars*, the Śrīvaiṣṇava ascetics attached to temples, we see in quite a number of pilgrim centres, particularly Śrīrangam, the chief stronghold of Viṣṇu theology, Tirumalai, Āḻvār Tirunakari and Śrīvilliputtūr were ushered in, by Śrī Rāmānuja, only against this background. Great in knowledge and liberal in understanding the Supreme Lord to be the 'be-all' and 'end-all' of all existence, Ācārya Rāmānuja showed to one and all, in quest of truth, that the Lord is the one and only Giver, bestowing on us all, His inalienable subjects, not merely all things sought for but also *mokṣa* i.e., liberation from the terrific bondage of birth and rebirth, nay Himself. The saint thus fully answered to the description of *mahātmā*, within the meaning of *śloka* 19 of chapter 7 of *Bhagavad Gītā*, the one fondly looked for, by Lord Kṛṣṇa. And then, there are the monumental contributions of the saint, the *magnum opus* being *Śrī Bhāṣya*, the commentary of unrivalled excellence on the *Brahma Sūtras*. In fact, he had already earned the appellation of *Bhāṣyakāra* from no less than Śāradā, the Goddess of learning during his visit to Kashmir. His other works are: *Vedānta Dīpa*, *Vedānta Sāra*, *Vedārtha Saṅgrha*, *Gītā Bhāṣya*, *Śaraṇāgati gadya*, *Śrīraṅga gadya*, *Śrī Vaikuṇṭha gadya* and *Nitya Grantha*. With great foresight, he set up a panel of seventy four hand-picked disciples, out of the thousands of his followers and entrusted to them the task of keeping the flame of knowledge alive, in unbroken succession.

Kṛṣṇa : I cannot adequately thank you, Ramu ! for the fund of knowledge you have imparted to me, in such lucid terms and in quite a short space of time. Indeed, it is an

evening, very well spent, in your englightened company and do hope to get at an authentic English version of Bhagava Rāmānujācārya's commentaries, my first perference, in th regard, being for the study of *Bhagavad Gītā*, the Lord Song.

Key to transliteration

Sanskrit words in this book are transliterated following the current usage of orientalists :

The sound of *a* is as *u* in *hut*, the long *ā* like *a* in *far*, *i* is like *i* in *knit*, and long *ī* as *ee* in *meet*; similarly *u* is as in *full*, and long *ū* as in *rule*. *E* and *O* are always long in Sanskrit as in *they* and *note* respectively. *C* is pronounced as *ch* in *chair*; *ś* and *ṣ* as in *sure* (sound between *s* and *sh*) and *bush*; *d* and *ḍ* as *th* in *they* and in *dark*; *t* and *ṭ* as *th* in *panther* and in *task*; *ṅ* and *ṇ* as in *king* and *Monday* respectively and *ñ* as in *bench*. *Ṛ* is as in *fiery* (sound between *ri* and *ru*) and *ḷ* as in *curl*.

Tamil language has a few sounds characteristic to itself : *l* (ல) as in *lay*, *ḷ* (ள) as in *curl* and *ḻ* (ழ) having the sound equivalent of *zh;* *ṟ ṟ* (ற்ற) has a sound between *ttr* and *thr*.

ŚRĪMAD BHAGAVAD GĪTĀ

Key to the study of Lord's Song—the rational approch and correct appreciation.

Salutation to Lord Kṛṣṇa, the Universal Teacher ! (*Kṛṣṇam vande Jagadgurum*): well, this simple prayer, right on the lips of even young children, bears the stamp and seal of the universality of *Gītā*, taught by no less than the Lord Himself, the Universal Teacher, who came down to this abode, as the son of a cow-head (Nanda's son). *Iccha grihītā abhimatoru dehaḥ* is what the *Viṣṇu Purāṇa* (VI–5–84) says, bringing out the fact that Lord Viṣṇu manifests Himself, of His own will, assuming a form of His own choice, of ultra-mundane character (*aprākṛta divya maṅgala vigraha*), suitable for the particular *avatāra* cf. *Gītā* ch. 4–śl. 6. It was, therefore, appropriate that the Lord, bent upon purveying to all good and intelligent men, irrespective of race, caste, creed or colour, the great nectar of *Gītā* (*Gītāmṛta*), took birth as a milk-man to draw milk from the *upaniṣads* (cows), making Arjuna do duty as the calf. In the limited context of a mere exhortation by an army chaplain to a wavering soldier, a brief but convincing lecture, short and sweet, on the *kṣatṛya dharma* (the bounden duty of a warrior) was all that was necessary. The omni-scient Lord but for whose grace one can hardly move the tongue and articulate a single word, could have jolly well done so. But, if He did go the whole hog out and traverse to the end of the 18th chapter, it was obviously in the interests of humanity, at large. The intelligent reader will do well to pause and reflect, even at the very outset, how preposterous it sounds, if not ludicrous, that a warrior of the exalted rank and calibre of Arjuna should want to

His births are just as numerous and as real as the births gone through by Arjuna himself, in the past and not mere illusions produced by magic. The Lord made the position, in this regard, indubitably clear, in ch. 4–śl. 10, 11, ibid, categorically stating in śl. 11, 'In whatever form men wish to see Me, in that very form do I appear before them. Men enjoy Me, in various ways.'

And yet, Ādi Śaṅkara Bhagavadpāda has chosen to interpret ch. 4-śl. 6, ibid, that it was a mere exercise in occultism, that is, the Lord made it appear that He had acquired the form of Kṛṣṇa, which, in fact, He did not, like unto the illusory appearnce of water, in a mirage. The word *māyayā*, in the said verse, has been taken by him to mean sheer illusion or magic whereas VI-5-84 of *Vṣṇu Piurāṇa*, cited at the very outset, brings out the exact equivalent of this word and this is corroborated by the Vedic text "*yāvāntaḥ pāmsava-bhūmeḥ saṅkhyātā deva māyayā* (III *praśna of Kāṭhaka Srūti of Taittirīya yajur brāhmaṇa*) where the expression *devamāyaya* means 'knowledge of the celestials' and the entire *ṛk* (text) conveys that the total number of earthen particles on earth can be computed by the (superior) intelligence of the *devas* (and, by implication, a task impossible of achievement by the earthlings of inferior intelligence). The word *māyayā* occuring in *Gītā* ch. 4–śl. 6, has, therefore, been interpreted by Śrī Rāmānuja Bhagavadpāda to mean the Lord's *saṅkalpa rūpa jñāna* i.e., attributive knowledge, manifested at His volition to suit the needs of the situation. It is indeed reassuring that the Lord has declared in ch. 4–śl. 9, ibid, that one, who truly comprehends the reality of His *avatāras* and the wondrous depth of the mighty deeds performed during these momentous occasions, is not caught up again in the cycle of birth and death and attains Him straightaway. In the face of all these, it is indeed deplorable that the veracity of the Lord's advent *(avatāra)* is sought to be denied, over-looking the

natural consequences flowing from such a daring assumption; if the precepts were really rooted in illusion (the illusory precepts of an illusory preacher) they are not fit to be taken seriously and could as well be ignored, with impunity. There is hardly any room for doubting the veracity of the Lord's advent *(vigraha)*, or the fact of His superb control *(vibhūti)* over His vast cosmic possessions *aiśvarya*), as evidenced by Arjuna's solid utterance in *śloka* 38 of chapter eleven of the *Gītā: Tvayā tatam viśvamanantarūpa* (Oh, infinite one, having endless forms! the universe comprising the sentient beings and non-sentient bodies is pervaded, in and out, by you as the Over-Self). Had all that parading of His stupendous cosmic wealth with its myriad components, been nothing more than the breath-taking performance of the clever conjurer, throwing up many a vision of things which did not really exist, a chimerical phantasy, Arjuna would have certainly called the bluff and questioned the propriety of Śrī Kṛṣṇa parading non-existent things, as if they did exist. We will revert to this, a little later.

3. If the Vedas have a recipe for all, to suit people in different stages of evolution and cater to their relative needs under the stress and strain of varying temperaments, so does *Gītā* being but a restatement of the central teachings of the *Upaniṣads* - a sympathetic and pragmatic approach indeed, saying :

"If you are not able to do this, do this; if you can't do even this, do the other thing, which is easier still".

What a wide range of beneficiaries! the active, the passive the contemplative, the devotional, with melting tenderness of heart and the self-surrendering type treading the path of loving surrender to the Lord's sweet, spontaneous grace, the sole refuge. And the *Gītā* deals effectively with many aspects,

of life, the entire range of circumstances, one has to encounter —the inclemencies of the weather, eating, fasting, sleeping, keeping awake, indulgence in sensual pleasures, conflict between good and evil, action versus renunciation, the incidence of all conceivable pairs of opposites, such as profit and loss, victory and defeat, praise and blame, happiness and misery, sins of commission and omission, etc, etc. Without any kind of mincing, the *Gītā* straightaway declares: "*Yoga* is not for him who eats too much nor for him who abstains to excess; *yoga* is not for him, who is too much addicted to sleep or wakefulness" and so on.

Indulgence in sensual pleasures is a concomitant evil of the soul's contact with the material body and the corrupting influence of its various components. *Gītā* administers the stern warning : "Enjoyments, born of contact between the senses and the sense-objects give rise to misery; a wise man does not, therefore, rejoice in them." As regards the conflict between good and evil, the *Gītā* vividly contrasts the divine qualities (*daivī sampat*) vis-a-vis the demoniacal (*āsurī sampat*) counselling the cultivation of divine qualities, which lead to liberation from bondage and shunning the demoniacal traits, which perpetuate bondage, making one more and more earth-buried.

4. Yet another fundamental problem is to act or run away from the battle of life and here *Gītā* asserts that the path of action is better than the path of renunciation. *Yoga* is but skill in action and it is *yoga* that provides the much-needed mental equipoise, to tide over the problems arising out of profit or loss, victory or defeat, praise or blame ete. etc. Again such an equable temperament can be acquired only when one discharges one's duties without attachment to the fruits thereof, attributing the work and the doership to the Lord. All living beings fear death and this fear is quelled by *Gītā* by pointing

out that what comes and goes is the material body and not the spirit *(jīva)*, who tenants it for the time-being, weapons cannot cleave, fire burns not nor does water drench nor the wind dries up, being eternal and changeless. The learned perecive the similarity of the souls residing in the various bodies of different denominations and are thus impartial, treating alike friends and foes, high and low, saints and sinners. Sinners have no reason to feel despondent, for there is the inspiring message of *Gītā* that, even if the most sinful worships the Lord with undivided devotion, he too must be honoured as a good man and a a great devotee (*Gītā* ch. 9–śl. 30). As a matter of fact, the Lord's solemn assurance is: " Never does one, who does good, tread the path of woe and go the evil way. My devotee shall never come to grief " and so on. The final assurance of the Lord is :

> "Dedicating all duties and their results to me, take refuge in Me alone. Grieve not, I will liberate you from all sins".

The Lord will thus forgive us all our imperfections and grant us eternal bliss. To unbridled egoism, this teaching conveys little; the egoistic perverts would even condemn this as a defeatist mentality, leading to mental vacuity. It is only when they are confronted with exception, even failures, puzzles and betrayals, they would learn to pay homage to the hidden hand, the Supreme Power beyond. The vitality of social mechanism is by-no-means impaired by our sincere submission to the Lord's redemptive grace, saying, "I am yours". On the other hand, it serves as a corrective to restore the much-needed mental balance and enable mankind to find the true perspective, more readily than through any other means. Further, it fosters the wholesome spirit of self-abnegation, a sublime sense of selfless service, marked by internal harmony among all the attendents, eliminating the scope for competition and

profit-motive from social endeavours and leaving no room for discord, deceit, greed and exploitation, which creep into a competitive world. It seems pertinent, at this stage, to cite saint Nammāḻvār. In the fifth stanza of the third decad of the first centum of *Tiruvāymoḻi*, the Saint exhorts the people around, as follows:

"The omni-scient Lord, possessing the six principal attributes of knowledge, strength, sovereignty, valour, power and splendour, has set at naught, the six heretical doctrines (*Śānkhya, Yoga, Kanāda, Bouddha, Jaina* and *Pāśupada*) by setting fourth the cream of the Vedic teachings, in His 'Song Celestial' (*Gītā*). Imbibing the quintescence of those teachings, stick to the path of loving surrender to His sweet, spontaneous grace (*prapatti mārga*) to the exclusion of all the other paths of discipline, drying up, at the same time, the erstwhile springs of bodily pleasures, *in toto*, not merely through non-indulgence in them but through a positive aversion thereto !"

But then, the doubts, which assail the mind of the theoretical philosopher and a mere expository theologian, as regards absolute surrender to the Lord's voluntary or spontaneous grace, are as follows:

1. whether the chain of causality can at all be broken;

2. how can we ensure whether the Lord's spontaneous grace will always liberate the individual from the effects of his misdeeds and omissions without experiencing the results of those actions and undergoing the penalties imposed by the texts?

and 3. can we constrain the nature and prevent them from giving out their own reactons upon our

careers by means of spiritual discipline or the easier means of self-surrender ?

These doubts do not, however, lurk in the mind of the one actually experiencing the bliss of surrender. As a matter of fact, even the slightest bent of mind towards surrender to the divine will achieve marvellous results, putting out the wild fire of *saṁsāra*, that is, saves one from the cycle of action and reaction, birth and death, in a world of misery *(svalpamapyasya dharmasya trāyate mahato bhayāt–Gītā* ch.2–śl. 40). Salutation at the feet of the Supreme Lord is the corner-stone of the path of surrender.

5. The self-reliant mind has the tendency to egoistic impulse, turning away from the true goal of existence. As a corrective to the sense of self-importance, the extreme poverty of the soul has to be kept in the forefront. Even though one is inalienably attached to the path of virtue, consciousness of leading a spiritual life might, in itself, bring on an attitude of superior merit. Alas! this is the beginning of virtue defeating itself. Too much reliance on ritualistic practices, as an end in themselves, is fraught with the serious risk of negation of the existence of God or, at least, indifference to His functional utility. Leaving aside the rituals *(karma kāṇḍa)* severly alone, if we turn to the 'gnostic' pursuing the *jñāna yoga*, he believes in liberation from the cycle of births and deaths *(saṁsāra)* through the understanding and realisation that the phenomenal world is an illusion, that the individual is identical with the Universal, that the ego (*aham*) is none other than God (*Brahman*). If *jñāna* (knowledge) led to non-duality(*advaita*), there is the contradiction of the self losing knowledge of its true nature or its losing itself somehow, somewhere. The fascination of the idea of absorption in the *Brahman* like the water-drop in the ocean and the emanation of the individual,

like the spark from a huge fire, might be ideally sublime. It would, however, be puerile to tackle from that head-curling altitude, the problems confronting us at the threshold, namely, how *Brahman* could get Himself involved in nescience (*avidya*), giving rise to the illusion (*māyā*) of diversity; whether the *māyāśakti* is distinct from and more powerful than the wisdom *jñāna*, vouchsafed unto us. Anyway, there should always be something on which the illusion works, since *Brahman* cannot be the object, which is itself deceived. There is implied a second postulate, the *upādhi* (cause) outside *Brahman* on which His *māyā* holds sway. These considerations apart, according to the strict *Advaita* metaphysics, there could be no place for theistic allegiance. Where all is *Brahman*, the absolute, unconditioned and there is no second reality, worship loses all meaning or *Brahman* worships Himself. Devotion and humility are the essential pre-requisites for a religious frame of mind. Both these are jeopardised by the preaching that man is God Himself. It is indeed refreshing, as Prof. Maxmuller, the famous indologist, the author of "The six systems of Indian Philosophy" observes, the *Viśiṣṭādvaita* system of philosophy (the doctrine of unity with attributes) recognises that souls, as individuals, possess reality, that *cit* (what perceives) and *acit* (what does not perceive), soul and matter respectively, forming, as it were, the body of *Brahman* are, in fact, modes (*prākāras*) of *Brahman*. Did not Lord Kṛṣṇa elucidate, in *Gītā*, ch. 7–śl. 4, 5, that all things emanating from *prakṛti* and all the *jīvas* supporting different bodies, constitute His property, revealing thereby that *prakṛti* (matter, in all its ramifications) is different from the *jīvas* (individual selves) and both these entities are different from the Lord, as they are said to be His property? See also the Lord's enunciation of the factual position, in this regard, in *Gītā* ch. 13–śl. 2, throwing ample light on this *śarīra-śarīri bhāva* or body-soul relationship, which is the very key-note of *Viśiṣṭādvaita* system of philosophy.

6. Surrendering at the Lord's feet is perennially wholesome and extremely easy. But, alas ! the nimble viper of egoism crosses life, in all its walks and its swift, crooked movement presents itself at every turn. Even the devotee professing all humility is not above its (egotism's) mischief and and he is likely to arrogate to himself the special benevolence of the Lord, claiming it as due to him by dint of his special qualification. To guard against such a pitfall, the *prapanna* (one who surrenders to the Lord's spontaneous grace) eschews not only the spiritual efficiency of the contemplative *yogin* and the ritual-ridden *yagnik* and the sublime talent of the gnostic but also the more docile calling of the *bhakta*, the third line of approach indicated in the *Gītā*. The only merit, claimed by the *prapanna* for invoking the Lord's grace, through self-surrender, is the total bankruptcy of merit in him, utter destitution (*ākiñcanya*), with no support other than the Lord, that infallible support of all supports. Here, at one end, is man, feeble and helpless, in every way, and there, at the other end, is the super-abundant Benefactor, who cannot escape the obligation to protect the former, in view of the indissolubly intimate relationship subsisting between them. Surrender is thus the only word, absolute, unconditional surrender, without any regard for anything else. And hence came the '*carama śloka*' the finale, (*Gītā* ch. 18–śl. 66), the secret of all secrets, the quintessence of all the teachings of Lord Kṛṣṇa to the bewildered Arjuna (typical of the entire humanity), the gist of which has been briefly given earlier. It is noteworthy that the special importance of this teaching has been succinctly brought out by the Lord Himself, is verses 68 and 69 of the last chapter of the *Gītā*, where He affirms :

"The lecturer on the true meaning of the *Gītā*, that is, he who communicates this supreme secret to my devotees will not be attached to petty ends like gaining or regaining wealth and

power and will, therefore, directly reach me after having practised great love for Me (*parabhakti*) too deep for words. There is no doubt about it.

"None among men has done, in the past, anything more pleasing to Me than this preacher (of the true meaning of *Gītā*) nor will there be any one on earth, in future, dearer to Me than he is!"

7. It, however, needs to be clarified that surrender to the Lord does not mean giving up the moral code of conduct and prescriptive duties, appropriate to one's calling (*varṇa*) and staion in life (*āśrama*), ordained by the Lord Himself. Daily (*nitya*) and occasional (*naimittika*) works, enjoined by the *śāstras*, are not to be given up, in any case, as people follow in the foot-steps of pre-eminent persons, who are noted, not merely for their profound knowledge of the *śāstras* but also for practising what the *śāstras* say (*Gītā* ch. 3–śl. 21). According to His own admission (ch. 3–śl. 22, 23, ibid), Lord Kṛṣṇa did perform unremittingly the *śāstraic* duties, appropriate to the station in life, in which He remained for the time being as an object lesson for others. The emphasis, however, firmly rests on doing all such duties as service unto the Lord, for His sole pleasure and not as means of attaining Him, who is at once the 'Means' and the 'End', the Sole Refuge, All-in-one. *Vasudevassarvamiti* (Vāsudeva is all, *Gītā* ch. 7–śl. 19) holds the secret and mystery of the incessant communion of saints experiencing the perennial bliss, flowing continually and abundantly from the Lord, that inexhaustible fountain of love and bliss, who sustains, redeems and perfects His subjects.

8. The undersigned has indeed been placed under a deep debt of gratitude to the late Śrīmad Paramahamsa Tridaṇḍi Śrīmannārāyaṇa Rāmānuja Jīyar Swāmy of All India fame, for the [illegible] love, grace and confidence with which he entrusted the very valuable work of rendering in English, verse by verse, in an easily assimilable form, *Śrīmad Bhagavad Gītā*, closely conforming to the *Gītā Bhāṣya* of Śrī Rāmānuja and *Tātparya Candrika* of Śrī Vedānta Deśika. It is but appropriate that this glossary is printed under the auspices of Arulmiku Pārthasārathy Swāmy (*Gītācārya*) Devasthānam, Tiruvallikkeṇi.

— **S. Satymurti Ayyangar**



Śrī Pārthasārathy (Tiruvallikkeṇi)

श्रीमते रामानुजाय नमः

श्रीमद् भगवद् गीता

प्रथमोऽध्यायः

धृतराष्ट्र उवाच

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ 1 ॥

संजय उवाच

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा।
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ 2 ॥

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम्।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ 3 ॥

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ 4 ॥

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान्।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ 5 ॥

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान्।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ 6 ॥

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम।
नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ 7 ॥

भवान्भीष्मश्च कर्णश्च कृपश्च समितिंजयः।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ 8 ॥

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ 9 ॥

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ 10 ॥

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ 11 ॥

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ 12 ॥

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ 13 ॥

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ 14 ॥

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ 15 ॥

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ 16 ॥

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ 17 ॥

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुःशङ्खान्दध्मुः पृथक्पृथक् ॥ 18 ॥

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ 19 ॥

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥ 20 ॥
हृषीकेश तदा वाक्यमिदमाह महीपते ।

अर्जुन उवाच

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ 21 ॥

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन्रणसमुद्यमे ॥ 22 ॥

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ 23 ॥

संजय उवाच

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ 24 ॥

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ॥ 25 ॥

तत्रापश्यत्स्थितान्पार्थः पितॄनथ पितामहान् ।
आचार्यान्मातुलान्भ्रातॄन्पुत्रान्पौत्रान्सखींस्तथा ॥ 26 ॥

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि।
तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान ॥ 27 ।

कृपया परयाविष्टो विषीदन्निदमब्रवीत्।

अर्जुन उवाच

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ 28 ॥

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ 29 ॥

गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ॥
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ 30 ॥

निमित्तानि च पश्यामि विपरीतानि केशव ।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ 31 ॥

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च।
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ 32 ॥

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च।
त इमेऽवस्थिता युद्धे प्राणाँस्त्यक्त्वा धनानि च ॥ 33 ॥

आचार्याः पितरः पुत्रास्तथैव च पितामहाः।
मातुलाः श्वशुराः पौत्राः स्यालाः सम्बन्धिनस्तथा ॥ 34 ॥

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ 35 ॥

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन।
पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ 36 ॥

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान्।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ 37 ॥

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ 38 ॥

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम्।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ 39 ॥

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ 40 ॥

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ 41 ॥

संकरो नरकायैव कुलघ्नानां कुलस्य च।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ 42 ॥

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ 43 ॥

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरकेऽनियतं वासो भवतीत्यनुशुश्रुम ॥ 44 ॥

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ 45 ॥

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ 46 ॥

संजय उवाच

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ 47 ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादेऽर्जुनविषादयोगो
नाम प्रथमोऽध्यायः ॥ 1 ॥

द्वितीयोऽध्यायः

संजय उवाच

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ 1 ॥

श्रीभगवानुवाच

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ 2 ॥

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ 3 ॥

अर्जुन उवाच

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ 4 ॥

गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके।
हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान्रुधिरप्रदिग्धान् ॥ 5 ॥

न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः।
यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥6॥

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां
त्वां प्रपन्नम् ॥ 7 ॥

न हि प्रपश्यामि ममापनुद्याद् यच्छोकमुच्छोषणमिन्द्रियाणाम्।
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥ 8 ॥

संजय उवाच

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतप।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ 9 ॥

तमुवाच हृषीकेशः प्रहसन्निव भारत।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ 10 ॥

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ 11 ॥

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ 12 ॥

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ 13 ॥

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ 14 ॥

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ 15 ॥

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ 16 ॥

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ 17 ॥

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ 18 ॥

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ 19 ॥

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥20॥

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ 21 ॥

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही॥22॥

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ 23 ॥

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगत; स्थाणुरचलोऽयं सनातनः ॥ 24 ॥

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ 25 ॥

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ 26 ॥

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ 27 ॥

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ 28 ॥

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥29॥

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ 30 ।

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ 31 ॥

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम ॥ 32 ॥

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ 33 ।

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ 34 ॥

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम ॥ 35 ॥

अवाच्यवादाँश्च बहून्वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ 36 ॥

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ 37 ॥

सुखदुःखेसमे कृत्वा लाभालाभौ जयाजयौ ।
ततोयुद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ 38 ॥

एषा तेऽभिहता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्धया युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ 39 ॥

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ 40 ॥

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ 41 ॥

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ 42 ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ 43 ॥

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ 44 ॥

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ 45 ॥

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ 46 ॥

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ 47 ॥

योगस्थः कुरुकर्माणि सङ्गं त्यक्त्वा धनंजय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ 48 ॥

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ 49 ॥

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाययुज्यस्व योगः कर्मसु कौशलम् ॥ 50 ॥

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ 51 ॥

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ 52 ॥

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ 53 ॥

अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम ॥ 54 ॥

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ 55 ॥

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ 56 ॥

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ 57 ॥

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ 58 ॥

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ 59 ॥

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणी प्रमाथीनि हरन्ति प्रसभं मनः ॥ 60 ॥

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ 61 ॥

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ 62 ॥

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ 63 ॥

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ 64 ॥

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ 65 ॥

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ 66 ॥

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ 67 ॥

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ 68 ॥

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ 69 ॥

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥70॥

विहाय कामान्यः सर्वान्पुमाँश्चरति निःस्पृहः ।
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ 71 ॥

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ 72 ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे सांख्ययोगो
नाम द्वितीयोऽध्यायः ॥ २ ॥

तृतीयोऽध्यायः

अर्जुन उवाच

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ 1 ॥

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ 2 ॥

श्रीभगवानुवाच

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ 3 ॥

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ 4 ॥

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ 5 ॥

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ 6 ॥

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ 7 ॥

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ 8 ॥

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ 9 ॥

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ 10 ॥

देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ 11 ॥

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ 12 ॥

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ 13 ॥

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ 14 ॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ 15 ॥

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ 16 ॥

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ 17 ॥

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ 18 ॥

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ 19 ॥

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ 20 ॥

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ 21 ॥

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ 22 ॥

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ 23 ॥

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ 24 ॥

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वाँस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ 25 ॥

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ 26 ॥

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ 27 ॥

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ 28 ॥

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ 29 ॥

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ 30 ॥

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ 31 ॥

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढाँस्तान्विद्धि नष्टानचेतसः ॥ 32 ॥

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ 33 ॥

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ 34 ॥

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ 35 ॥

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ 36 ॥

श्रीभगवानुवाच

काम एष क्रोध एष रजोगुणसमुद्भवः।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ 37 ॥

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ 38 ॥

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ 39 ॥

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ 40 ॥

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ 41 ॥

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ 42 ॥

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ 43 ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मयोगो
नाम तृतीयोऽध्यायः ॥ ३ ॥

चतुर्थोऽध्यायः

श्रीभगवानुवाच

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ 1 ॥

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परंतप ॥ 2 ॥

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ 3 ॥

अर्जुन उवाच

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ 4 ॥

श्रीभगवानुवाच

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ 5 ॥

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ 6 ॥

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ 7 ॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ 8 ॥

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ 9 ॥

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ 10 ॥

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ 11 ॥

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ 12 ॥

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ 13 ॥

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ 14 ॥

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ 15 ॥

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ 16 ॥

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ 17 ॥

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ 18 ॥

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ 19 ॥

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ 20 ॥

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ 21 ॥

यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ 22 ॥

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ 23 ॥

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ 24 ॥

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ 25 ॥

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ 26 ॥

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ 27 ॥

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ 28 ॥

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणा ॥ 29 ॥

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ 30 ॥

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ 31 ॥

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ 32 ॥

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ 33 ॥

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ 34 ॥

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ 35 ॥

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ 36 ॥

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ 37 ॥

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ 38 ॥

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ 39 ॥

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ 40 ॥

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ 41 ॥

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ 42 ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यासयोगो
नाम चतुर्थोऽध्यायः

पञ्चमोऽध्याय

अर्जुन उवाच

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ 1 ॥

श्रीभगवानुवाच

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ 2 ॥

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ 3 ॥

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ 4 ॥

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ 5 ॥

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ 6 ॥

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ 7 ।

नैव किंचित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वसन् ॥ 8 ॥

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ 9 ॥

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ 10 ॥

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ 11 ॥

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ 12 ॥

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ 13 ॥

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ 14 ॥

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ 15 ॥

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ 16 ।

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ 17 ॥

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ 18 ॥

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ 19 ॥

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ 20 ॥

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ 21 ॥

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ 22 ॥

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ 23 ॥

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ 24 ॥

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ 25 ॥

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ 26 ॥

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ 27 ॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ 28 ॥

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ 29 ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मसंन्यासयोगो
नाम पञ्चमोऽध्यायः ॥ ५ ॥

षष्ठोऽध्यायः

श्रीभगवानुवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ 1 ॥

यं संन्यासमितिप्राहुर्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ 2 ॥

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ 3 ॥

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ 4 ॥

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ 5 ॥

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ 6 ॥

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ 7 ॥

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ 8 ॥

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ 9 ॥

योगी युञ्जीत सततमात्मानं रहसि स्थितः।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ 10 ॥

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ 11 ॥

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ 12 ॥

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ 13 ॥

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ 14 ॥

युञ्जन्नेवं सदात्मानं योगी नियतमानसः।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ 15 ॥

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः।
न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ 16 ॥

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ 17 ॥

यदा विनियतं चित्तमात्मन्येवावतिष्ठते।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ 18 ॥

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ 19 ॥

यत्रोपरमते चित्तं निरुद्धं योगसेवया।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ 20 ॥

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम्।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ 21 ॥

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ 22 ॥

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ 23 ॥

संकल्पप्रभवान्कामाँस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ 24 ॥

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ 25 ॥

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत ॥ 26 ॥

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ 27 ॥

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ 28 ॥

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ 29 ॥

यो मां पश्यति सर्वत्र सर्वं च मयी पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ 30 ॥

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः
सर्वथा वर्तमानोऽपि स योगी मयी वर्तते । 31 ॥

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ 32 ॥

अर्जुन उवाच

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ 33 ॥

चञ्चलं हिं मनः कृष्ण प्रमाथि भलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ 34 ॥

श्रीभगवानुवाच

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ 35 ॥

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ 36 ॥

अर्जुन उवाच

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ 37 ॥

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ 38 ॥

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ 39 ॥

श्रीभगवानुवाच

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥ 40 ॥

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ 41 ॥

अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ 42 ॥

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ 43 ॥

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ 44 ॥

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ 45 ॥

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ 46 ॥

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ 47 ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे आत्मसंयमयोगो
नाम षष्ठोऽध्यायः ॥ ६ ॥

सप्तमोऽध्यायः

श्रीभगवानुवाच

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ 1 ॥

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ 2 ॥

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ 3 ॥

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ 4 ॥

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ 5 ॥

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ 6 ॥

मत्तः परतरं नान्यत्किञ्चिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ 7 ॥

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ 8 ॥

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ 9 ॥

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ 10 ॥

बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ 11 ॥

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ 12 ॥

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ 13 ॥

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ 14 ॥

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ 15 ॥

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ 16 ॥

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ 17 ॥

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ 18 ॥

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ 19 ॥

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ 20 ॥

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ 21 ॥

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहितान्हि तान् ॥ 22 ॥

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ 23 ॥

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ 24 ॥

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ 25 ॥

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ 26 ॥

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥ 27 ॥

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ताः भजन्ते मां दृढव्रताः ॥ 28 ॥

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ 29 ॥

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ 30 ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो
नाम सप्तमोऽध्यायः ॥ ७ ॥

अथाष्टमोऽध्यायः

अर्जुन उवाच

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ 1 ॥

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ 2 ॥

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ 3 ॥

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ 4 ॥

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ 5 ॥

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ 6 ॥

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥ 7 ॥

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ 8 ॥

कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥ 9 ॥

प्रयाणकाले मनसाचलेन भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति
दिव्यम् ॥ 10 ॥

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ 11 ॥

सर्वद्वाराणी संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम ॥ 12 ॥

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ 13 ॥

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ 14 ॥

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ 15 ॥

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ 16 ॥

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ 17 ॥

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ 18 ॥

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ 19 ॥

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ 20 ॥

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ 21 ॥

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तः स्थानि भूतानि येन सर्वमिदं ततम् ॥ 22 ॥

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ 23 ॥

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ 24

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ 25 ॥

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ 26 ॥

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ 27 ॥

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति
चाद्यम् ॥ 28 ॥

तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे अक्षरब्रह्मयोगो
नामाष्टमोऽध्यायः ॥ ८ ॥

नवमोऽध्यायः

श्रीभगवानुवाच

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ 1 ॥

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ 2 ॥

अश्रद्दधानाः पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ 3 ॥

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ 4 ॥

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ 5 ॥

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ 6 ॥

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ 7 ॥

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ 8 ॥

न च मां तानि कर्माणि निबध्नन्ति धनंजय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ 9 ॥

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ 10 ॥

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ 11 ॥

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ 12 ॥

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ 13 ॥

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ 14 ॥

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ 15 ॥

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ 6 ॥

पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोंकार ऋक्साम यजुरेव च ॥ 17 ॥

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ 18 ॥

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ 19 ॥

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान्दिवि
देवभोगान् ॥ 20 ॥

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं
विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥ 21 ॥

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ 22 ॥

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ 23 ॥

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ 24 ॥

यान्ति देवव्रता देवान्पितॄन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ 25 ॥

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ 26 ॥

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ 27 ॥

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ 28 ॥

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्तितु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ 29 ॥

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ 30 ॥

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रति जानीहि न मे भक्तः प्रणश्यति ॥ 31 ॥

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ 32 ॥

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ 33 ॥

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ 34 ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे राजविद्याराजगुह्ययोगो
नाम नवमोऽध्यायः ॥ ९ ॥

दशमोऽध्यायः

श्रीभगवानुवाच

भूय एव महाबाहो शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ 1 ॥

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ 2 ॥

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ 3 ॥

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ 4 ॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ 5 ॥

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ 6 ॥

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ 7 ॥

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ 8 ॥

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ 9 ॥

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ 10 ॥

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ॥
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ 11 ॥

अर्जुन उवाच

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ 12 ।
आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
असितो देवलोव्यासः स्वयं चैव ब्रवीषि मे ॥ 13 ॥
सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ 14 ॥
स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ 15 ।
वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमाँस्त्वं व्याप्य तिष्ठसि ॥ 16 ॥
कथं विद्यामहं योगिँस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ 17 ॥
विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ 18 ॥

श्रीभगवानुवाच

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ 19

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ 20 ॥

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ 21 ॥

वेदानां सामवेदोस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ 22 ॥

रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम ॥ 23 ॥

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ 24 ॥

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालय ॥ 25 ॥

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणांचित्ररथः सिद्धानां कपिलो मुनिः ॥ 26 ॥

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ 27 ॥

आयुधानामहं वज्रं धेनूनामस्मि कामधुक ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ 28 ॥

अनन्तश्चास्मि नागानां वरुणो यादसामहम ।
पितॄणामर्यमा चास्मि यमः संयमतामहम ॥ 29 ॥

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ 30 ॥

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ 31 ॥

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ 32 ॥

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अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ 33 ॥

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ 34 ॥

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ 35 ॥

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ 36 ॥

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ 37 ॥

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ 38 ॥

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ 39 ॥

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ 40 ॥

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसंभवम् ॥ 41 ॥

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ 42 ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे विभूतियोगो
नाम दशमोऽध्यायः ॥ १० ॥

एकादशोऽध्यायः

अर्जुन उवाच

मदनुग्रहाय परमं गुह्यमध्यात्मसञ्ज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ 1 ॥

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ 2 ॥

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ॥

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ 4 ॥

श्रीभगवानुवाच

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानी दिव्यानी नानावर्णाकृतीनि च ॥ 5 ॥

पश्यादित्यान्वसून्रुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ 6 ॥

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ 7 ॥

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ 8 ॥

संजय उवाच

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ 9 ॥

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ 10 ॥

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ 11 ॥

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ 12 ॥

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ 13 ॥

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ 24 ॥

अर्जुन उवाच

पश्यामि देवाँस्तव देव देहे सर्वांस्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थमृषींश्च सर्वानुरगाँश्च दिव्यान् ॥ 15 ॥

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥ 16 ॥

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ता द्दीप्तानलार्कद्युतिमप्रमेयम् ॥17॥

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥ 18 ॥

अनादिमध्यान्तमनन्तवीर्यमनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥19॥

द्यावापृथिव्योरिदमन्तरं हिं व्याप्तं त्वयैकेन दिशश्च सर्वाः
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥ 20 ॥

अमी हि त्वां सुरसङ्घा विशन्ति केचिद्भीताः प्राञ्जलयो
गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः
पुष्कलाभिः ॥ 21 ॥

रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च।
गन्धर्वयक्षासुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥22॥
रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ 23 ॥

नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च
विष्णो ॥ 24 ॥

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥25॥
अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्घैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥26॥
वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ 27 ॥
यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ॥28॥
यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोकास्तवापि वक्त्राणि
समृद्धवेगाः ॥ 29 ॥

लेलिह्यसे ग्रसमानः समन्ताल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥ 30 ॥
आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥31॥

श्रीभगवानुवाच

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु
योधाः ॥ 32 ॥

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यं
समृद्धम् ।
मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥ 33 ॥

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे
सपत्नान् ॥ 34 ॥

संजय उवाच

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥ 35 ॥

अर्जुन उवाच

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च
सिद्धसङ्घाः ॥ 36 ॥

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥ 37 ॥

त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥38॥

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥39॥

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥40॥

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि ॥ 41 ॥

यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।
एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥ 42 ॥

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान्।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्र-
भाव ॥ 43 ॥

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥44॥

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥ 45 ॥

किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥ 46 ॥

श्रीभगवानुवाच

मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ 47॥

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ 48 ॥

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥ 49 ॥

संजय उवाच

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥50॥

अर्जुन उवाच

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ 51 ॥

श्रीभगवानुवाच

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ 52 ॥

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ 53 ॥

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ 54 ॥

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ 55 ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो
नामैकादशोऽध्यायः ॥ ११ ॥

द्वादशोऽध्यायः

अर्जुन उवाच

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ 1 ॥

श्रीभगवानुवाच

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ 2 ॥

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ 3 ।

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ 4 ॥

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम्
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ 5 ॥

ये तु सर्वाणि कर्माणि मयी संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ 6 ॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ 7 ॥

मय्येव मन आधत्स्व मयी बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ 8 ॥

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥ 9 ॥

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थं मपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ 10 ॥

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्व कर्मफलत्यागं ततः कुरु यतात्मवान् ॥ 11 ॥

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ 12 ॥

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ 13 ॥

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ 14 ॥

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो य च मे प्रियः ॥ 15 ॥

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ 16 ॥

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ 17 ॥

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ 18 ॥

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ 19 ॥

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ 20 ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे भक्तियोगो
नाम द्वादशोऽध्यायः ॥ १२ ॥

त्रयोदशोऽध्यायः

श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ 1 ॥

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ 2 ॥

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ 3 ॥

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ 4 ॥

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ 5 ॥

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ 6 ॥

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ 7 ॥

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ 8 ॥

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ 9 ॥

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ 10 ॥

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ 11 ॥

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ 12 ॥

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ 13 ॥

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ 14 ॥

बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ 15 ॥

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ 16 ॥

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ 17 ॥

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ 18 ॥

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धिप्रकृतिसंभवान् ॥ 19 ॥

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ 20 ॥

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ 21 ॥

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ 22 ॥

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ 23 ॥

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ 24 ॥

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ 15 ॥

यावत्संजायते किंचित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ 26 ॥

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ 27 ॥

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम ॥ 28 ॥

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्याति ॥ 29 ॥

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ 30 ॥

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ 31 ॥

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ 32 ॥

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्न प्रकाशयति भारत ॥ 33 ॥

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ 34 ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोदशोऽध्यायः ॥ १३ ॥

चतुर्दशोऽध्यायः

श्रीभगवानुवाच

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ 1 ॥

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ 2 ॥

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥ 3 ॥

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ 4 ॥

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ 5 ॥

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ 6 ॥

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ 7 ॥

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ 8 ॥

सत्त्वं सुखे संजयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥ 9 ॥

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ 10 ॥

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ 11 ॥

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते वीवृद्धे भरतर्षभ ॥ 12 ॥

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ 13 ॥

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ 14 ॥

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ 15 ॥

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ 16 ॥

सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ 17 ॥

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ 18 ॥

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ 19 ॥

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ 20 ॥

अर्जुन उवाच

कैर्लिङ्गैस्त्रिगुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ 21 ॥

श्रीभगवानुवाच

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ 22 ॥

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ 23 ॥

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ 24 ॥

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ 25 ॥

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ 26 ॥

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ 27 ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे गुणत्रयविभागयोगो
नाम चतुर्दशोऽध्यायः ॥ १४ ॥

पञ्चदशोऽध्यायः

श्रीभगवानुवाच

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ 1 ॥

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसंततानि कर्मानुबन्धीनि मनुष्यलोके ॥ 2 ॥

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलमसङ्गशस्त्रेण दृढेन छित्त्वा ॥ 3 ॥

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ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ 4 ॥

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ 5 ॥

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ 6 ॥

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ 7 ॥

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ 8 ॥

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ 9 ॥

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञान चक्षुषः ॥ 10 ॥

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ 11 ॥

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजोविद्धि मामकम् ॥ 12 ॥

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ 13 ॥

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ 14 ॥

सर्वस्य चाहं हृदि संनिविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ 15 ॥

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोक्षर उच्यते ॥ 16 ॥

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उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ 17 ॥

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ 18 ॥

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥ 19 ॥

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ 20 ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो
नाम पञ्चदशोऽध्यायः ॥ १५ ॥

षोडशोऽध्यायः

श्रीभगवानुवाच

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ 1 ॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ 2 ॥

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति संपदं दैवीमभिजातस्य भारत ॥ 3 ॥

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ 4 ॥

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।
मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥ 5 ॥

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ 6 ॥

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ 7 ॥

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥ 8 ॥

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ 9 ॥

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ 10 ॥

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ 11 ॥

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ 12 ॥

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ 13 ॥

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ 14 ॥

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ 15 ॥

अनेकचित्तविभ्रान्ताः मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ 16 ॥

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ 17 ॥

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ 18 ॥

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ 19 ॥

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ 20 ॥

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ 22 ॥

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ 21 ॥

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ 23 ॥

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ 24 ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे दैवासुरसंपद्विभागयोगो
नाम षोडशोऽध्यायः ॥ १६ ॥

सप्तदशोऽध्यायः

अर्जुन उवाच

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ 1 ॥

श्रीभगवानुवाच

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ 2 ॥

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ 3 ॥

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ 4 ॥

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥ 5 ॥

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तः शरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ 6 ॥

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ 7 ॥

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ 8 ॥

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ 9 ॥

यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ 10 ॥

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ 11 ॥

अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ 12 ॥

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ 13 ॥

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ 14 ॥

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ 15 ॥

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ 16 ॥

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ 17 ॥

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ 18 ॥

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ 19 ॥

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ 20 ॥

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ 21 ॥

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ॥ 22 ॥
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ।

ॐतत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ 23 ॥

तस्मादोमित्युदाहृत्य यज्ञदानतपः क्रियाः ॥
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ 24 ॥

तदित्यनभिसंधाय फलं यज्ञतपः क्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ 25 ॥

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ 26 ॥

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ 27 ॥

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ 28 ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः ॥ १७ ॥

अष्टादशोऽध्यायः

अर्जुन उवाच

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ 1 ॥

श्रीभगवानुवाच

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ 2 ॥

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपः कर्म न त्याज्यमिति चापरे ॥ 3 ॥

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥ 4 ॥

यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ 5 ॥

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ 6 ॥

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ 7 ॥

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ 8 ॥

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ 9 ॥

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ 10 ॥

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ 11 ॥

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ 12 ॥

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ 13 ॥

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ 14 ॥

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ 15 ॥

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ 16 ॥

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ 17 ॥

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ 18 ॥

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥ 19 ॥

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ 20 ॥

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ 21 ॥

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ 22 ॥

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ 23 ॥

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ 24 ॥

अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ 25 ॥

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ 26 ॥

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ 27 ॥

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ 28 ॥

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥ 29 ॥

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धंमोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ 30 ॥

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ 31 ॥

अधर्मं धर्ममिति या मन्यते तमसावृता ।
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ 32 ॥

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ 33 ॥

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ 34 ॥

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ 35 ॥

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ 36 ॥

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ 37 ॥

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ 38 ॥

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ 39 ॥

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ 40 ॥

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ 41 ॥

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ 42 ॥

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ 43 ॥

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ 44 ॥

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ 45 ॥

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ 46 ॥

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ 47 ॥

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ 48 ॥

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ 49 ॥

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ 50 ॥

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ 51 ॥

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ 52 ॥

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ 53 ॥

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ 54 ॥

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ 55 ॥

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ 56 ॥

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ 57 ॥

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहंकारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ 58 ॥

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ 59 ॥

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ 60 ॥

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ 61 ॥

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ 62 ॥

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ 63 ॥

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ 64 ॥

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ 65 ॥

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ 66 ॥

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ 67 ॥

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ 68 ॥

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ 69 ॥

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ 70 ॥

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ 71 ॥

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥ 72 ॥

अर्जुन उवाच

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥ 73 ॥

संजय उवाच

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ 74 ॥

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ 75 ॥

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतं ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ 76 ॥

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान्राजन्हृष्यामि च पुनः पुनः ॥ 77 ॥

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ 78 ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे मोक्षसंन्यासयोगो
नामाष्टादशोऽध्यायः ॥ १८ ॥

Śrīmate Rāmānujāya Namaḥ

OM NAMO BHAGAVATE VĀSUDEVĀYA

ŚRĪMAD BHAGAVAD GĪTĀ

Chapter 1

Dhṛtarāṣṭra said :

Śloka 1 — My sons and the sons of Pāṇḍu have gathered together in that holy place Kuru-Kṣetra, intent upon waging war. Tell me, O, Sañjaya! what they did, when they were thus facing each other.

Sañjaya said :

Śloka 2 — Seeing the army of the Pāṇḍavas, arrayed for the battle, King Duryodhana went near his preceptor (Droṇācārya) and addressed him thus :

Śloka 3 — Behold, O Teacher! the rank and file of this vast army of Pāṇḍu's sons have been arrayed by the intelligent Dhṛṣṭadyumna, son of Drupada, your disciple, in a manner, not easy to break through.

Ślokas 4--6 — In their army, there are the best of archers, men, equal in valour to Bhīma and Arjuna, like Sātyaki, Virāṭa, Drupada, the *mahārathas* (experts in military science, capable of fighting single-handed, ten thousand archers), Dhṛṣṭaketu, Cekitāna, the valiant king of Kāśi, Purujit, Kuntibhoja, Śaibya, the best of men, Yudhāmanyu of great prowess, Uttamauja. the valiant, the sons of Subhadra, and Draupadi (Prathiviñjaya, Śṛtaśena, Śṛtakīrti, Sadaneta, Ghaṭotkhaca) etc. all of them *mahārathas.*

Ślokas 7–9 — O, the best of the twice-born! let me refresh your memory by mentioning to you the distinguished leaders on our side. Your honour, Bhīṣma, Karṇa, Kṛpa, the vlctor in battles, Aśvatthāma, Vikarṇa, and Jayādratha; the son of Somadatta. There are many other heroes, who

have staked their lives for my sake. All of them, well-versed in warfare, wield diverse weapons and missiles.

Ślokas 10, 11

This force of ours is still inadequate, although under the able protection of Bhīṣma, whereas theirs, guarded by Bhīma, more than enough to defeat ours. May all of you therefore guard Bhīṣma well, without giving up your assigned positions.

Ślokas 12–18

The glorious grand-sire of the Kurus, Bhīṣma, roared mightily like the lion and blew his conch, so as to cheer up Duryodhana. All at once, wind instruments, drums of various varieties, conches etc. were sounded and the din was tumultuous. Just then, seated in their great chariot, drawn by white horses, Mādhava (Śrī Kṛṣṇa) and Pāṇḍava (Arjuna) blew their divine conches. Kṛṣṇa, the controller of the senses, blew his conch, known as Pāñcajanya, while Dhanañjaya (Arjuna) blew his conch, called Devadatta. Vṛkodara (Bhīma), of dreadful deeds, blew his mighty conch, Pauṇḍra. King Yudhiṣṭhira, the son of Kunti blew his conch, Anantavijaya; Nakula and Sahādeva blew theirs–Sughoṣa and Maṇipuṣpaka respectively. The king of Kāsi with a great bow, Śikhaṇḍi, the *mahāratha*, Dhṛṣṭadyumna, Virāṭa, Sātyaki, the unconquered Drupada and the sons of Draupadi, the long-armed Abhimanyu, son of Subhadra, all of them blew, O, King! their respective conches severally on all sides.

Śloka 19

That tumultuous sound rent the air, causing the sky and the earth to echo and re-echo and pierced the hearts of your of sons, Duryodhana and his brothers.

Śloka 20

Then beholding your followers sticking to their posts, in battle array, Arjuna, who was having Hanumān on his banner, raised his bow, ready to hurl the arrows. And then, he spoke these words, O king! to Kṛṣṇa.

Arjuna said: O Acyuta ! may you take my chariot to a place
betwixt the two armies whence I can observe those
Ślokas who are standing, eager to fight, along with whom
21 – 23 I have to fight in this great war-effort, as well as
those who are ranged opposite, desirous of achieving in battle what is pleasing to the evil-minded sons of Dhṛtarāṣtra.

Sanjaya said : O Dhṛtarāṣṭra ! thus addressed by Guḍākeśa
(Arjuna), Hṛṣikeśa (Kṛṣṇa) drove that best of
Śloka 24 chariots to a vantage point, in the midst of the
two armies.

In front of Bhīṣma, Droṇa and all the rulers of the earth
Kṛṣṇa said to Arjuna : " O Pārtha (Arjuna) ! have
Śloka 25 a look at these descendents of Kuru, who are here
to fight you."

There Pārtha saw paternal uncles (like Bhūriśrava) grandfathers
(like Bhīṣma), ācāryas (like Droṇa), maternal
Śloka uncles (like Śalya) cousins (like Duryodhana)
26, 27 nephews, grand-nephews, comrades like Kṛtavarma,
fathers-in-law, wellwishers and relatives of all categories, stationed in both the armies. Seeing them all, Arjuna, the son of Kunti, overcome by great pity and compassion, spoke thus in sorrow.

Arjuna said: O Kṛṣṇa ! Seeing these kinsfolk of mine, standing very near, eager to fight, my limbs shrink, my
Ślokas mouth dries up all over, my body quivers and my
28 –30 hairs stand on end; Gāṇḍīva (my bow) slips from
my hand, my skin burns up, I am unable to stand steadily and my mind appears to be whirling

O Kṛṣṇa ! I see ill-omens and even after long thinking, I see no good from killing these kinsmen in battle. I long not for victory, O Kṛṣṇa ! neither for the kingdom nor its

Ślokas 31, 32 pleasures. Of what use is this kingdom to us, O Govinda! or the pleasures of life and living itself?

Ślokas 33 – 35 Those for whose sake we might desire the kingdom, the comforts and means of enjoyment, stand here In battle array, having given up hope of life and property. Teachers, paternal uncles, fathers-in-law, grandsons, brothers-in-law and other relatives, these, I do not wish to kill, O Madhusūdana (Kṛṣṇa) ! even if I am to be slain by them; not even for the sake of the overlordship of the three worlds, what to say of mere earth.

Ślokas 36, 37 O Janārdana ! What happiness can we derive after killing these sons of Dhṛtarāṣṭra ? Sin alone will accrue to us by killing these persons carrying lethal weapons. Therefore, we shall not be justified in killing the sons of Dhṛtarāṣṭra–our kith and kin. How can we, O Mādhava ! expect to be happy, after kiling our own people ?

Ślokas 38, 39 Even though these, whose minds are vitiated by greed, see no evil resulting from destruction of a whole race, and no sin in treachery to friends, why should we not desist from such a sin, seeing clearly, as we do, the great evil that it is ?

Ślokas 40–43 If one clan is completely destroyed, their age-old traditional virtues also perish. When virtue (*dharma*) is lost, vice (*adharma*) dominates indeed. Owing to the dominance of vice, family women become tainted; when the women get tainted, O Kṛṣṇa, the descendent of Vṛṣṇis! there ensues an admixture of races. The intermingling of primary castes leads only to hell those responsible for this state of affairs; the *pitru devatas* (spirits of forebears) of a lost clan fall low, for want of *piṇḍas* (offerings of balls of rice) and libations of water (at the ceremonies of *śrāddhas* and

tarpaṇas, By such evil deeds, inter-mingling of primary castes occurs and, as a result thereof, the age-old traditional virtues and religious practices get uprooted.

O Janārdana! We have heard that the dwelling place of those
whose good family traditions are rooted out,
Ślokas is surely in hell. Alas! we have set about commit-
44–46 ting such a heinous sin; out of greed for the
kingdom and its pleasures, we have embarked on
killing our kith and kin. If the sons of Dhṛtarāṣtra should slay me, unarmed and unresisting, that would indeed be better for me.

Sañjaya said: Having spoken thus on the battle-field,
Arjuna sank down on the floor of the chariot,
Śloka 47 weighed down by grief, abandoning his bow and
arrows. (Thus ends chapter 1 expounding *Arjuna viṣāda yoga*).

Chapter 2

Sañjaya said : Unto the bewildered Arjuna, with eyes full
of tears and overcome by pity and compassion,
Śloka 1 Madhusūdana (Kṛṣṇa, the destroyer of enemies)
spoke these words.

The Lord said: O, Arjuna ; how has this dirty dejection of
spirits descended on you ? It ill-becomes men of
Ślokas noble birth; it shuts one out from heaven and
2, 3 brings on disgrace, in this world. O, son of Kunti!
yield not to this weak-kneed tendency; it hardly
becomes you. Shaking off this vile faint-heartedness, arise for battle, O, terror to foes !

Arjuna said: O Madhusūdana! (slayer of Madhu–Kṛṣṇa) How shall I, in battle, fight with arrows against Bhīṣma and Droṇa ?

Ślokas 4, 5 They are worthy of worship, O Arisūdana (slayer of foes) ! Without slaying elders and teachers, worthy of great reverence, it would indeed be better to eat even food obtained by begging, On the other hand, by slaying these elders and teachers, who have come here to fight, I would only be tasting pleasures, smeared with blood, because of the memory of those drenched in blood.

We are not sure who is going to win this war. I am unable to decide the course of action to be taken by me.

Ślokas 6–8 Those very persons after killing whom we would not wish to live, the sons of Dhṛtarāṣṭra, stand arrayed against us. My basic (essential) nature having been impaired (due to the absence of *ātmajñāna*), courage and confidence have deserted me, and my mind is perplexed in regard to right and wrong. I now take refuge in you; I am your disciple. Please do instruct me as to what would be in my best interest. Even if I were to attain on earth a kingdom, full of the worldly comforts and the overlordship of the heavens, I do not think, all that could drive away the anguish, which dries up all senses.

Sañjaya said: Guḍākeśa, also referred to as Parantapa, (Arjuna, conqueror of sleep and destroyer of enemies) having thus addressed Kṛṣṇa, told him that he would not fight and sat down silently.

Ślokas 9, 10

O Dhṛtarāṣṭra! unto Bhārata (Arjuna) so depressed, Hṛṣikeśa (Kṛṣṇa), stationed between those two armies, then preached the highest philosophy, in simple, interesting and effortless language.

The Lord said : You grieve for what it is not proper to grieve over. At the same time, you put forth arguments as if you have great understanding.

Śloka 11

Those who have a true knowledge of both body and soul grieve neither for the souls nor for the bodies.

It is not that, at any time in the past, I was not, nor you, nor
these kings over here. Nor is it that all
Ślokas of us will cease to be at any time, henceforth
12, 13 (all of us will surely be). The soul, that stays in
this body, is talked of as [illegible] boyhood, youth
and old age; even so is its taking up another body. So, a man, who understands that the soul is eternal, never worries over this change of tenancy of the soul from one body to another.

O, son of Kunti! when the senses come in contact with the
objects, there is pleasure or pain due to heat and
Ślokas cold etc. But these feelings come and go and are
14, 15 not eternal. Therefore, you have to bear with
them O Arjuna, best of men! He, who is not
affected by these feelings, and to whom pleasure and pain are equal is the wise man, competent to attain immortality (the imperishable state or final beatitude.)

There is no permanent existence for the destructible bodies.
The soul, on the contrary, never ceases to be. Only
Ślokas the wise understand the real nature of these two.
16–18 Understand that the soul which pervades, pene-
trates and comprehends is imperishable, and not
being liable to destruction, nothing can cause its destruction. Perishable are these bodies, which are meant for the enjoyment of the fruits of action of *jīvātma*, the imperishable and eternal. Therefore, O scion of Bharata,! come forward with the determination to fight the war.

This soul is eternal; both he who considers, anything (like the sword or arrow) as the means of killing it and the one, who imagines that it can get killed are equally ignorant
of its real nature. It kills none and gets destroyed
Ślokas by none. This *ātman* (the self) is never born nor
19, 20 does it ever die. Being birthless, is everlasting.

The 'self' has no origin and no end. He, who thinks that the 'self' ceased to be at any intermediate point of time, is wrong. Constant and always enjoyable, as ever new, the *ātman* is not destroyed when the body is destroyed.

Ślokas 21, 22

O Arjuna! When one understands that this soul is imperishable ever-lasting, birthless and changeless, how can that person think in terms of slaying it or getting it slain? As men throw away the worn-out garments and take to new ones, so also this *ātman* takes to new bodies, abandoning the worn-out ones.

Ślokas 23–25

This self (which is subtle) weapons cannot split, fire cannot burn water cannot drench nor can the wind dry up. Incapable of being split is this *ātman*, it can never get burnt or drenched nor can it get dried. This is because its nature is to penetrate and comperehend everything. Endless, steady and unshakable, it is perpetual. This *ātman* is not perceived by the senses or by the mind. It is incapable of being changed from its natural state. Understanding thus its nature, you should not grieve for this 'self'.

Ślokas 26, 27

O mighty-armed! even if you consider this *ātman* to be the body, which comes into being and dies, you should not grieve, in this manner (as birth and death are inevitable to the body whose nature is to change from one state to another). To him that is born, death is certain and to one who is dead, birth is certain. These cannot be avoided (mended or ended) and you should not, therefore, grieve over such unavoidable matters.

Ślokas 28, 29

O Arjuna, the prior state of all living beings is unknown and equally unknown is what their future state will be; only their present states are perceived by us. What then is the ground for lamentation over such inevitable transformations?

Seeing, speaking about and hearing of the *ātman* which is extraordinary (in so far as it belongs to a class distinct from all known things) are indeed rare (being a matter of great wonder). But knowing the self truly is rarer still. After all these, no one understands this *ātman* truly, as it is.

Ślokas 30–33

O Arjuna! the souls that reside in these bodies are eternal, being indestructible. Therefore, you need not grieve for any one. Moreover, considering your own duty as a *kṣatriya* (warrior) you should not shrink back. For, there is no greater good for a *kṣatriya* than to fight out a righteous war. O, Pārtha! only lucky *kṣatriyas* gain a fight like this, which throws open to them heaven's gate without obstacles. But, if you fail to utilise this opportunity, you will be deemed to have neglected the duty cast upon you, as a *kṣatriya*. Renown you will lose and sin you will gain.

Ślokas 34–36

Everyone, who was talking in praise of you before, will now talk ill of you, at all times and places; for a person like you, honoured by all for your valour, bravery and heroic exploits, ill-fame is indeed worse than death. You will be held in contempt by those, who hitherto held you in high esteem, as one who abstained from battle through fear. Your opponents will talk of your ability in low terms and accuse you of incompetence. Could anything (even death) be more painful to you than hearing such reports?

Ślokas 37, 38

If you are slain in this war, you will attain heaven; If you win, you shall enjoy this whole earth, Therefore, O, son of Kunti! stand up, determined to fight. With a mind unaffected by pleasure and pain, gain and loss, victory and defeat, come forward to fight, as a matter of duty. Thus you will not incur sin.

O Arjuna ! I have thus imparted to you knowledge of the self. Now listen, I am telling you about *Karma*
Ślokas *Yoga* (combining true knowledge of the soul with
39, 40 the performance of duties); equipped with this knowledge, you shall get rid of this bondage (reaction) of *karma.* If this *Karma Yoga* gets interrupted and is thus left incomplete, it does not result in any loss or evil consequence. Even a little of the practice of this *dharma* (*Karma Yoga*) saves one from great fear (the miserable cycle of births and deaths).

O, joy of the Kurus! One, who desires the goal of liberation from this bondage of *saṁsāra* should practice this
Śloka 41 *Karma Yoga* with determination, and with a firm conviction of the true nature of the self. Those who lack such a clear understanding and determination allow their minds to vacillate and hanker after multifarious ends.

O Arjuna! men attached to worldly ends find attraction in those texts of the Vedas which cater to such ends and
Ślokas argue that there is nothing else, in these texts.
42–44 Such people are men of poor understanding, who see in that fruit-bearing tree (Vedas), only attractive flowers and not the fruits (of liberation). Having a mind, full of desires, they always long for the lower heaven as the highest goal, guided, of course, by the Vedic texts which yield only fruits of rebirth and bind one to *saṁsāra*; this they do because they are concerned only with the goal of pleasure and power. Being addicted to pleasure and power, they are carried away by such alluring texts and they do not achieve the goal of liberation, which is attainable only by men of firm conviction in the highest goal of liberation and single-minded determination to achieve it.

Ślokas 45, 46

The Vedas mention different *karmas*, catering to the ends of people swayed by the three *guṇas* of *sattva, rajas* and *tamas*, with a distinct bias for one of them. But don't you be one of these, O Arjuna! do abide in pure *sattva*, thereby rising above the domain of the pairs of opposites like pleasure and pain. Giving up the thought of *yoga-kṣema* (acquisition and preservation of wealth), exert yourself for the acquisition of the knowledge of the self. Even though a pond might contain water to the brim, we take only so much as is needed by us. So also, one who desires salvation, should pick up only those acts, enjoined by the Vedas for that purpose and no more.

Śloka 47

There are the regular (*nitya*), occasional (*naimittika*) and desire-oriented (*kāmya*) activities, enjoined by the Vedas to suit the needs of all kinds of people. Your jurisdiction lies in doing the work, in a spirit of service to the Lord, and not in its results, at any time. That is, you are to do your duty without the feeling of ego of doership. Do not think, for that matter, you can refrain from work and remain idle, on the ground that you have nothing to do with the fruits of such actions.

Ślokas 48–50.

O Dhanañjaya! remaining in the state of *yoga*, giving up the ego or attachment (to kingdom and relatives) and treating alike both success and failure, you are to perform the deed, enjoined on you by the *śāstras*; this equanimity is called *yoga*. O Arjuna! in comparison with the acts performed with such mental equanimity, those that are prompted by the ego of doership etc., are far inferior. Therefore, always persevere in that state of equanimity. Those, who act otherwise, bind themselves miserably to this *saṁsāra*.

Only men of such mental equilibrium and true knowledge of
the *ātman*, give up attachment to the fruits of their
Ślokas actions and thereby get rid of *saṁsāra* and obtain
51, 52 release from bondage. When one gets the correct
knowledge, regarding things worth sticking to and
those worth shunning, one will automatically acquire a strong desire in regard to *Paramātman* (the Supreme Self, to be taught hereafter) and hatred for those worthless acts, which deserve to be discarded.

Because you have had the advantage of hearing from me (the
all-knowing Lord Himself), you will get that
Śloka 53 unshakable determination and then, you shall get
the *ātma sākṣātkārā'* (realisation of the self, as
clearly as in visual perception).

Arjuna enquired: O Keśava! what indeed is the description of a
Ṣthitaprajña–one, who has controlled his sensory
Śloka 54 organs including the mind and who is completely
absorbed in the enjoyment of the self *(ātmānu-
bhavā*) and has steady knowledge? What is the language, he speaks, how does he think and express himself and how does he move about?

The Lord replied: When one gives up absolutely all desires, the
mind always dwelling delightfully on the *ātman*,
Ślokas one is said to be, O Arjuna! a *sthitaprajña* (of
55–58 steady knowledge). He, whose mind is not depres-
sed in sorrow, who is indifferent to pleasures, free
from craving, fear and anger, of steady knowledge, habituated to thinkīng of the self, is also said to be a *sthitaprajña*. One, who has no attachment towards anything, who, on arrival of things good or bad, neither welcomes nor detests them, is said to be a man of steady mind, (yet another category of *sthitaprajña*). As and when a person withdraws his senses from their objects of enjoyment even as a tortise does its head and

legs, his mind thinks steadily of *ātman* alone and thus he is also called a *sthitaprajña* (the fourth category of *sthitaprajña).*

Ślokas 59–61

Even though the objects of senses retreat, as a result of one's control over the senses, the relish for the erstwhile food of the senses will be completely wiped off, only when one gets the '*ātma sākṣātkāra*' and tastes that superior sweetness. O, son of Kunti! even a learned person is carried away by the stronger pull of the senses, strive as he might to control them, creating thereby chaos in his mind. Controlling the senses which create chaos and confusion in one's mind, one should sit, and focus the mind on my concrete form and get absorbed in me, so as to acquire serenity of mind with ease. For one, whose senses are under control, knowledge of the self is clear and steady.

Śloka 62

One, who avoids contact with the sense-objects, in attempting to conquer the senses, is, however, unable to prevent his mind from thinking of those objects. And thinking so, his attachment to them grows strong; from attachment ripens passion *(kāma)*, a state of mind in which one cannot refrain from physical contact with the sense-objects; when the sense object, longed for, is not at hand, the frustration finds an outlet in the form of anger, all round.

Ślokas 63–65

When the mind is clouded in anger, one loses the capacity to discriminate between right and wrong, and, in that state, one forgets the basic aim itself, the fact that effort was made to conquer the senses. Because of this forgetfulness, even the knowledge of *ātman* (as imperishable) slips off, putting him back again into the whirlpool of *śāṁsāra*. Bringing under control the senses, and turning them away from their objects, free from likes and

dislikes, if one keeps one's mind under control, that mind attains purity (freedom from *rajas* and *tamas).* With purity of mind thus attained, the earthly sorrows, incidental to one's contact with the body die away; to one, whose mind is pure, true knowledge of the self sets in and remains steady.

Ślokas 66–68

He who is not absorbed in me (and strives by himself) does not acquire knowledge of the *ātman*; he, who does not get *ātma jñāna* cannot meditate on me, with single-minded devotion; he, who does not meditate on me, does not get a mind, clear and tranquil and he, whose mind is not pacified, can not get the eternal and supernatural bliss. If one allows one's mind to follow the senses, which hanker after their objects of enjoyment, such a mind carries away his knowledge of the *ātman*, like unto a boat, plying on the placid waters, getting drifted away, by an adverse wind. O long-armed Arjuna ! if the senses are entirely curbed from the sense-objects by meditating on me, then alone one acquires the true *ātma jñāna*, which remains steady.

Śloka 69

Knowledge of the *ātman* is little better than darkness, in so far the ordinary run of beings are concerned, but the one who has subdued his senses, keeps awake in such knowledge. Likewise, all ordinary beings keep awake (that is, keep themselves absorbed) in sense-objects, but that is darkness, so far as the knowledgeable *ātma jñānin* (the man of steady knowledge of the self) is concerned.

Śloka 70

Even as an ocean keeps its bounds always, despite the entry into it of the waters of different rivers, the man of steady knowledge of the self is not by-any-means disturbed by the wordly things, the sense-objects, even when they come in contract with him. He alone enjoys peace and not the one who hankers after the sensual pleasures.

He attains peace, who has given up all attachment to sense objects and remains without longing for them any more, rid of all notions of selfishness and ego (I-ness and my-ness). This steady application (to *karma yoga*), with a steady kowledge of the *ātman*, free from attachment to the results) leads one to *Brahman*, O Pārtha! One who has attained this steady state, never gets back to *saṁsāra* Resorting to this state, even if it be during the last days of one's life, one reaches the blissful *Brahman*.

Ṣlokas 71, 72

Chapter 3

Arjuna enquired: O Janārdhana! if you consider *jñāna yoga* to be superior to *karma yoga*, then why do you, O Keśava! direct me to this perilous work of waging a war? Moreover, to attain *jñāna yoga*, one should practise *karma yoga*; it appears as if you confuse me through such contradictory statements. Therefore, please make a clear statement, with no ambiguity or contradictions, so as to enable me to decide on the right course and act up to it.

Ślokas 1, 2

The Lord replied: O sinless one! the two kinds of *yogas*, that are to be practised by those, in this world, have already been stated by me - *jñāna yoga* for those of knowledge of the *ātman* and *karma yoga* for those, who are distracted by objects and are not, therefore, qualified for pursuing the path of *jñāna yoga*. By a steady pursuit of either of these two paths, men can attain single-minded devotion and this I have told you without any mixing up indeed!

Śloka 3

One does not achieve the desired objective of practising *jñāna yoga*, by merely not performing the acts enjoined by the *śāstras* in the form of *karma yoga* or by giving up the *karma yoga* already commenced. In

Ślokas 4, 5

this world, no one remains without doing some work, even for a second. Under the impact of *guṇas* (traits) of *sattva, rajas* and *tamas,* arising from *prakṛti,* everyone is driven, despite himself, to perform the characteristic work of the relative *guṇas.*

He who suppresses the organs of action and sits with a mind,
turned away from the self, recollecting the objects
Ślokas of the senses, is a man of improper conduct and is
6, 7 surely to be labelled as a hypocrite. O Arjuna! he,
who directs the senses and the sensory organs to
work and commences *karma yoga* with a mind unattached to the results excels even the one, who practises *jñāna yoga.*

You better do the work, inevitable to one connected with the
body (through its natural inclination from the
Ślokas 8, 9 beginning of time). *Karma yoga* is superior to
jñāna yoga. Even the means of sustenance of
your body cannot be achieved if you just practise *jñāna yoga.* One, who does acts other than those for the purpose of worship (including all work enjoined by the *śāstras*), gets bound to this *saṁsāra.* Therefore, O son of Kuntī ! perform work (*karma yoga*) free from attachment.

At the time of primary creation of the universe, the Supreme
Lord ushered in all living beings, along with the
Śloka 10 *Yajñas* (worship) and directed : 'Prosper through
these *Yajñaś*, they will yield the objects of your
desires'.

You please the different gods (it is to Kṛṣṇa that all worship
ultimately goes, chapter 9–24) through these
Ślokas *Yajñas* : they will, in turn, protect you bestowing
11–13 your needs. By helping each other, in this manner;
you will attain *mokṣa,* the highest good. When
the celestial beings are thus pleased, they shall grant you all the comforts of life, longed for by you. He, who fails to

propitiate them further, with the means already provided by them, (with the expectation of further worship) and appropriates for his own enjoyment things bestowed by them, is a veritable thief indeed. The pious men, who feed themselves on what remains after the propitiation of the gods through the *yajñas*, get absolved of all sins. On the other hand, those who cook (procure, prepare and partake) for their own sake are sinful and they eat nothing but sin.

Ṣlokas 14-16

Through food, living beings (with bodies) grow; the food production is with the help of rains; rains are produced through *yajñas* (worship), which again are performed through *karma* (procurement of things and the money therefor, preparation etc.); *karma* is produced by living beings, possessed of bodies, in conjunction with the imperishable self, appeased by food and drink. Therefore, the bodies of all beings are always based on the *yajñas* and sustained by them. One, who does not act in co-ordination with this cycle, set in motion by the Supreme Lord, is, O Pārtha! a sinner; he is one immersed in sensual pleasures and lives but in vain.

Śloka 17

One who is always turned towards the *ātman,* and derives all the satisfaction and pleasure of nourishment by seeing that *ātman* alone, has no work to perform for the sake of *ātma sākṣātkāra* (seeing the self).

Ślokas 18, 19

To him, whose mind is lifted away from the sense-objects and centred on *ātman,* there is no use at all for the *karma* (work by way of employing any means for seeing the self). No harm will, therefore, accrue to him even if he fails to do anything for perceiving the *ātman*; that is, he does not incur any sin. For him,

there is no need to resort to any of the material objects. Therefore, keep on practising *karma yoga*, as an end in itself, without any kind of attachment and free from the thought that you are the doer, for, by so doing, you will attain the union with the *ātman*, which is superior to *prakṛti*.

Rāja ṛṣis like Janaka had their *ātma-sākṣātkāra* through *karma yoga* only. You too should set an example for the ordinary men of this world by performing *karma yoga*, so that they may follow. What a pre-eminent person does, others do follow. And in this, they are guided not only by the manner in which he does those acts but also the extent to which he does.

Ślokas 20, 21

O Pārtha! there is indeed no *karma* (work) to be performed by me, in all these three worlds, for there is nothing which I have not already attained. I do not have to attain anything hereafter through *karma* and yet, I stay in *karmn yoga* only. O Pārtha! if I did not abide in work always, without weariness or indifference (due to lack of personal interest), men will follow (my course of conduct, in every respect), in my foot-steps.

Ślokas 22, 23

Were I not to perform my duty (*karma yoga*), according to my station in life, these people, who depend upon and emulate my course of conduct, will also lose, through dereliction of duty, the opportunities to a better life; then there will also occur an inter-mingling of the duties of the primary castes, such as a *kṣatriya* following the *dharma* of a *brahmin* (refraining from fighting), which will just ruin them and I would thus be the cause of all these.

Śloka 24

Even a wise man following *jñāna yoga* should so practise *karma yoga*, O Bhārata ! that he induces those practising *karma yoga*, to do their work properly, and stick to it. This is how the former can preserve the latter from harm.

Śloka 25

Śloka 26

He, who pursues *jñāna yoga* should not create a doubt in the minds of those who are ignorant of the *ātman* and are engaged in *karma yoga* about the utility of the latter. On the other hand, the *jñāna yogin* knowing all about the self, should himself practise *karma yoga* well and produce delight in the minds of those who practise *karma yoga* and strengthen their conviction that they can attain self-realisation through the medium of *karma yoga* itself, without the intervention of *jñāna yoga.*

Ślokas 27, 28

In regard to the acts performed by the constituent characteristics of the three *guṇas, sattva, rajas* and *tamas,* evolved from *prakṛti* (nature), in their own manner, one who has not got the true knowledge of *ātman* and mistakes this body for the *ātman* thinks, 'I am the doer.' O long-armed ! one who knows the truth about the characteristics of the body and their respective *guṇas* does not adhere to their actions, as their author; he knows full well that only the *guṇas* propel their respective activities.

Śloka 29

Those, who are confused, in regard to the true nature of the self, by the *guṇas* of *prakṛti* (the material body), always identify themselves with the activities of those *guṇas.* They are dullards and are naturally to be guided by the pre-eminent men, endowed with the true knowledge of the self. The latter should not make the former waver and deviate from *karma yoga.*

Ślokas 30–32

With the true knowledge of *ātman* and bereft of the sense of doership and enjoyment, attribute all acts to me (the innermost self), the ordainer of all your actions and do all work enjoined on you, without any sense of personal involvement; bereft of the sense of enjoyment and without fear of sinning, do fight

the war. Those who pursue the principle enunciated by me, as above, those, who are eager to act, with full faith in this tenet of mine, and those, who do not feel jealous, will, all of them, be released from bondage. Whoever does not follow this tenet of mine, but opposes it, you may consider that person to be one deluded in all departments of knowledge, perverted and, therefore, worksng out his own destruction.

Ślokas 33, 34

Even a man, with *śāstraic* knowledge, acts according to the impressions and inclinations, inherited from previous births. All beings (bound in bodies) react to the things perceived in accordance with their built-in tendencies. How then can the *śāstraic* injunctions prevail ? Tastes and dis-tastes, in respect of the objects of senses, are firmly fixed in the light of the accumulated experiences of previous births, the impressions and tendencies produced by past *karmas* (actions). One should not come under their sway and lose even the little one has, by embarking on *jñāna yoga* for they are the highway robbers (difficult to defeat), blocking the way to liberation [One would therefore do well to pursue the safe path of *karma yoga.*]

Śloka 35

It is better to do one's own duty (*karma yoga*), without any degree of excellence than practising well, the duty of another (*jñāna yoga*). Even if one dies while performing one's own duty for a while without completing it, it can be resumed in another birth and perfected. On the other hand, performance of another's duty (*jñāna yoga*) is fraught with the danger of its being started all over again, if it ceases in the middle of one's life. (For a *kṣatriya,* fighting is *svadharma* and *jñāna yoga* is *para dharma*).

Śloka 36

Arjuna enquired : Oh Kṛṣṇa, scion of Vṛṣṇis! Man commits sins, leading him astray, though not a willing party himself, as if impelled by some external force. What preeisely is it that compels him to sin like this?

Ślokas 37–39

The Lord replied : Strong desire, characteristic of *rajas* pulls man towards the objects of enjoyment. When such an inordinate desire is not appeased, it turns into anger and makes man eommit egregious sins. Therefore, know thou, that this desire is the enemy for intellectual advancement. Even as fire is covered by smoke and mirror is dimmed by dirt, and the foetus remains impounded in the womb, surrounded by a jacket of water; the sentient beings are always veiled by desires. O son of Kunti ! the knowledge of this intelligent being is always obstructed by its eternal foe, namely, desire of things unattainable and, therefore, insatiable.

Ślokas 40, 41

These senses, the sensory organs, mind and the will (wrong conviction) are the media through which the desires operate. With the help of these instruments, the desires obstruct the knowledge of the self and make the people hanker after sensual pleasures. O, the best of the scions of Bharata! You, therefore, first of all control your senses and destroy the desires, the potent enemy to be shunned, which destroys one's knowledge of the self, as distinct from God and matter.

Ślokas 42, 43

Among the enemies of knowledge, it is said that the senses are pronounced, even more potent is the mind, more powerful than mind is the wil!, which is obstinately perverted and above all comes passion, the desires constituting the strongest of foes. O strong-armed, knowing that desire is an even more potent enemy of knowledge

than will and sustaining your mind in *karma yoga*, by your will, overcome the foe in the form of desires, difficult indeed to overcome.

(Thus ends chapter 3 expounding *karma yoga*.)

Chapter 4

The Lord continued : I explained this *karma yoga*; at the
beginning of this epoch (*manvantara*) to Vivasvān,
Ślokas he in turn, to Manu and Manu to Ikṣvāku.Through
1–3 *successive* teachers this *yoga* came to be known
by *rāja ṛṣis* (kings, who transcended the senses).
That *yoga*, O terror to foes! has become almost extinct here (in this world), through long lapse of time. The very same *yoga* of old has just now been explained by me to you. I have told you that, although it is a great secret, because you are my pious devotee and comrade.

Arjuna enquired : Your birth is at a later period, contem-
poraneous with mine while Vivasvān's birth was
Śloka 4 long, long ago. How then, can I comprehend that
you taught this *yoga* to him ?

The Lord replied : Numerous indeed are the births gone
through by me as well as by you. Of them, I know
Ślokas all but not you O, terror to enemies ! Remaining
5, 6 birthless, changeless (in nature) and the ruler of
all beings, I manifest myself of my own will,
assuming the body of my own choice.

O, descendent of the race of Bharata! whenever *dharma*
(the duty prescribed by the Vedas for the different
Ślokas professions and stages in life) gets dimmed and
7 – 10 *adharma* (the opposite of duty) is on the ascendant,
I manifest myself. For the preservation of the devout
who cannot bear separation from me, even for a moment, for the

frustration of the wicked and fixing *dharma* on a firm foundation, I get born in any age. O Arjuna! he who understands, as they are, the secret of my advent and my activities attains me; after giving up this body he does not get rebirth. Free from desire, fear and anger, with a mind solely engaged in me and relying wholly on me, many persons, endowed with the knowledge of the secret of my advent (*avatāra*) have got purified and attained my characteristics.

In whatever form people meditate on me, I appear before them, in that very form, O Pārtha! and thus they
Śloka eommune with me in all respeets, in the manner
11, 12 desired by them. Those who long for the fruits (worldly enjoyment) of their *karma* (actions) propitiate deities like Indrā, Vāyu etc. and the quick results they hanker after, they do obtain.

The four castes were manifestcd by me according to the division of *guṇas* like *sattva* etc, and functions (vide chapter
Śloka 13 18 — 42 to 44). Though I am the framer (*karta*) of this world of differenees, know me as *akarta*, neither the originator of these differences nor contaminated by them, because the differences are not due to partiality or ruthlessness on my part but are attributable to the past deeds (*karma*) of the persons concerned.

Neither do actions stick to me nor have I any longing for the fruits of actions; differences are due to the good
Ślokas and bad deeds of the several beings in previous
14, 15 births and not due to me just as different seeds sprout from the same soil with the aid of water supplied from a common source, air, sunshine etc. Whosoever knows me thus is not bound by the *karmas* (past deeds which stand in the way of practising *karma yoga*, without attachment to fruits). Thus knowing me, the ancients, seeking salvation,

practised only *karma yoga*. Therefore, you too practise this time-honoured *karma yoga* alone, practised by men of old like Vivasvān, Manu etc.

Even learned people are beguiled and do not understand well the nature of *karmas* (work to be done by those
Śloka 16 desiring salvation) and *akarman* (knowledge of the true nature of the self underlying i.e. *karma yoga*). I am now going to explain to you that *karma yoga*, incluing the knowledge (*jñāna*) underlying it, by knowing which you will be released from the bondage of *saṁsāra* i.e. the cycles of births and deaths, action and reaction.

It is indeed hard to understand the course of *karman* because there are things to be learnt in regard to (1) the
Ślokas 17, 18 *karman* (work including knowledge of the self as the means of attaining *mokṣa*), (2) the *vikarman* or *vividha karman* like *nitya*, *naimittika*, *kāmya karma* and *akarman*. He who sees *akarman*, the aspect of knowledge of the self, while practising *karma yoga*, is the one who performs at once both *jñāna yoga* and *karma yoga*. He is the only one among men, endowed with the comprehension of the true purport of all the *sastras*. Only he is fit for *mokṣa*. And only he is deemed to have done well the duties enjoined by the *sastras*.

One, whose undertakings are all devoid of attachment to the fruits of actions and the delusion that the body
Śloka 19 is the same as the soul and thus does work (*karma*) with the proper frame of mind is acclaimed by learned men (who know *karma yoga* well) as a person, who has burnt up his actions (*karma*) by the fire of knowledge (of the true nature of the self, underlying such actions).

Giving up fully attachment to the results of *karmas* (fruits of
work), delighting in the meditation of the eternal
Śloka 20 self and without placing reliance on the impermanent
material body, although engaged enthusiastically
in work), one is considered as doing no work *(karma)*
whatsoever. (He does work but is not bound by it as he has
no attachment to the fruits thereof nor does he consider himself
as the doer, thinking as he does of the true nature of the
self).

Free from desire for the fruits of actions, with the mind
controlling egoism and thus devoid of the sense of
Śloka 21 ownership in the body and things connected with it,
if a person does bodily work all his life, even then
he does not incur sin, that is, he is not bound to this
saṁsāra.

One who is satisfied with the accidental gain of things necessary
for the sustenace of the body, without actually
Śloka 22 going in for them, putting up with the pairs of
opposites, such as heat and cold etc, is devoid of
envy and hatred towards others, equanimous in success and
failure, is unfettered by *saṁsāra* although he does work (*karma
yoga*) leading to liberation directly instead of indirectly through
jñāna yoga.

For him with a mind fixed on the true knowledge of *ātman* who
has no attachment to anything other than *ātman*
Śloka 23 who is farther away from the material things and
worldly obligations, who works solely for the sake
of worship (performing *yajñās* etc.,) all his past deeds leading to
bondage become totally extinct.

The Supreme Lord (*Brahman*) is the instrument in the form of the
leaf (like a ladle for handling) used in *yajñās* (worship)
Śloka 24 the oblation (ghee, cooked rice etc.) made in
the sacrificial fire is also the *Brahman*, the fire into

which it is offered is also *Brahman* and the offerer too is *Brahman*; he who considers all parts of work, as above, as but the transformation of the *Brahman*, attains the supreme self through *karma yoga* alone, without the intermediary of *jñāna yoga*.

Ślokas 25–27

Some *karma yogins* perform *devatā arcana* (idol worship) itself as *yajñā* (worship of the Supreme); others cast their offerings to the Supreme in the form of fire, (*homa* or offering to God through fire). Others cast their senses of hearing etc. into the fire of control, that is they endeavour to control the senses by avoiding the persence of sense objects; some others cast the objects of senses such as sound etc. into the fire of senses that is, they render the sense-objects ineffective by preventing the senses from enjoying the forbidden objects, under due restraint, (this is also a kind of *homa* which implies extinction by fire ineffectiveness being as good as extinction here). Some *karma yogins* with a clear knowledge of the self, cast all the functions of the sense and the vital breath like seeing, breathing etc, into the fire of the *yoga* of mind-control.

Śloka 28

Some perform *yajñās* with wealth acquired through legitimate means, and spend them on the worship of images (*devatā arcana*), *dhāna* (gifts to the deserving) Vedic sacrifices (*homa*) etc. Others worship through penance like fasting of different types like *Chāndrāyana;* still others worship through pilgrimage, that is, going to holy places and rivers; some worship through *svādhyāya* (reciting one's own Veda) and yet others worship through studying the meanings of the Vedas. All these are endeavouring with keen resolve.

Ślokas 29–32

Some other *karma yogins* practise the three kinds of *prānāyāma* (control of the vital breath), that is; (1) Pūraka or casting of the Apāna or down-going breath in to the Prāna or up-going breath (connecting

with Prāna (ii) Rechaka or connecting Apāna with Prāna and (iii) Kumbhaka or arresting the motion of both the Prāna and Apāna. All the three, practising the control of the vital air, have effective control over diet as well. All these aforesaid *karma yogins* (ranging) from those who worship with materials to those who worship through the control of the vital air, know (practise) the *yajñās* of *nitya,* and *naimittika karmas* and *mahā yajñās.* They have their sins eradicated through such worship. They sustain their bodies by eating the remnants of the offerings made during worship, called *amṛta* (nectar) and attain the Supreme Self through *karma yoga* alone. For those, who do not practise worship, in the form of work, regular and occasional, even the three *puruṣārthās* of this world, namely, the fruits of *dharma* or religious observances employed as means to an end, *artha* (wealth) and *kāma* (sensual enjoyment) cannot be had, Their getting the Supreme goal (*parma puruṣārtha*) of *mokṣa* is out of the question, O best of the Kurūs. Thus many kinds of *karma yoga* are preformed as the means for *ātma sākṣātkāra* (attaining the self). Know them all to proceed from the work (i. e.) *nitya, naimittika karmas.* Thus knowing and practising them, you will attain *mokṣa.*

Ślokas 33, 34

O terror to foes ! better than the physical (material or work) **aspect of the *yajñās* is the** mental (thought or **knowledge) aspect, because all work in its entirety,** finds all round fulfilment in knowledge) of the self ripening into the state of *mokṣa.* The *jñāna* (knowledge) that is got through these *karma yogas* should be ascertained by you at diflerent periods from the truth seers by respectfully prostrating at their feet, by gently questioning them without displayiug your own cleverness and by reverential service. Those sages endowed with *ātma sākṣātkāra* will elarify all your doubts regrding the knowledge of the self.

With the knowledge thus obtained you would never again get into confusion of this kind caused by erroneous
Śloka 35 notions of I-ness and My-ness. O, son of Pāndu! with that knowledge, you will know that all these souls are equal to you (i.e.), as being of the same essential nature of knowledge as your self and all of you are equal to Me in as much as all beings attain the highest equality with Me, once they are free from the shackles of impure matter.

Even if you were the worst perpetrator of all kinds of sin, you will cross over, with the help of this boat of
Ślokas knowledge which forms the mental part of *karma*
36, 37 *yoga*, the sins committed in the past, swelling up like an ocean. O Arjuna ! just as a well-lit fire reduces heaps of logs to ashes, the fire of knowledge (*ātma jñāna)* burns down and destroys all your previous sins, which stand in the way of seeing the self (*ātma sākṣātkāra*).

One would not find in this world the equal to this *ātma jñāna* that can purify one likewise. By practising the *karma*
Ślokas *yoga*, which is inclusive of *jñāna,* and by acquiring
38, 39 perfection in it, one will, in course of time, attain, in himself this purifying *jñāna*, spontaneously. By getting this knowledge through instructions from sages and developing a keen interest for its enlargement and putting all one's mind into it, withheld from other objects, one attains ripe knowledge of the self. Having obtained such knowledge, ere long he attains the supreme bliss (peace) of *ātma sākṣātkāra.*

One, who does not possess this knowledge through instruction or is not eager to get the knowledge already
Śloka 40 acquired, duly enlarged, or entertains doubts about the veracity of the instructions received, gets ruined. He does not get the three *puruṣārthās* of this world,

dharma, artha and *kāma* and much less the *mokṣa*, of the other world. In short, there can not be even an iota of happiness to one with a doubting mind.

Ślokas 41, 42

O Dhanañjaya ! One who practises this *karma yoga,* inclusive of *ātma jñāna*, whose doubts are dispelled by this *ātma jñāna*, and has a strong conviction in the knowledge imparted to him, is not bound by the immeasurable *karmas* of old, which are the causes of bondage. Therefore, get up, O Bhārata ! and practise this *karma yoga*, as taught by me, having severed the doubt rankling in your mind regarding the self, born of ignorance, by the sword of *ātma jñāna.*

(Thus ends chapter 4 expounding *Jñāna Karma Sannyāsa Yoga*)

Chapter 5

Śloka 1

Arjuna said : O Kṛṣṇa ! renunciation of work, that is *jñāna yoga*, as the direct means of seeing the self, you praised in chapter 2 but, in chapters 3 and 4, you have extrolled *karma yoga*, as one better than *jñāna yoga*, even for one fit to practice the latter. Tell me, which is positively the better of the two, from the point of ease in practice and quickness in yielding result.

Ślokas 2–4

The Lord said: Both *jñāna* and *karma yoagas* are the means for *mokṣa* (liberation and final beatitude): *karma yoga* is however, better then renunciation of work (*jñāna yoga*). He who practises *karma yoga* and neither desires anything except the self nor detests anything, for that matter, nor is swayed by the pairs of opposites like heat and cold, hatred and desire, should always

be regarded as practising *jnāna yoga*. You should know, O, long-armed ! that such a one gets released easily from bondage Those who think that *karma yoga* leads to *jñāna yogā* and the latter, in turn, results in *ātma sākṣātkāra* are but novices, who have not got true knowledge, full and complete. As a matter of fact, one who practises well any one of the two *yogas* achieves the same end (*ātma sākṣātkāra*).

Ślokas 5, 6

The result achieved by *jñāna yogins*, namely, *ātma sākṣātkāra* is attained by *karma yogins* also He, who regards these two *yogas* as alternative means to the same goal, understands fully the science of *ātma sakṣātkāra*. It is difficult, if not impossibse, to attain *jñāna yoga* without *karma yoga*, on the other hand, the *karma yogin* habituated to thinking of the self, who performs *karma yoga* without the intervention of *jñaña yoga* attains *ātma sākṣātkāra* in a comparatively short time.

Śloka 7

One performing *karma yoga*, gets his mind purified and brings it well under control, with the mind absorbed in work, he conquers the senses Such a one, who meditates on the true nature of *ātman* and considers the souls, that reside in different bodies, to be equal because of their essential nature, is not tainted by *dehābhimāna* **or identifying the** self with the body, although he is working, all along.

Ślokas 8, 9

When a *karma yogin*, who has thus understood the true nature of the self, sees, hears, touches, smells, eats, walks, sleeps, breathes, speaks, evacuates, seizes things, opens and closes his eyes, he helds that all these acts are done by the senses, occupied with the respective sense-objects and that he is not the doer and has, therefore, nothing whatsoever to do with them all

Ślokas 10, 11

Holding that *prakṛti* or matter, transformed into senses; does all acts and giving up attachment to the fruits of actions, the true *karma yogin* is not tainted by sin (mistaken identity of the self with the body), even as water does not stick to the lotus-leaf, despite its remaining in contact with water. *Karma yogins,* performing work, keeping the body, the mind, the will and the organs aloof, with no thought of doership, attributing all acts to the several modifications of matter, purify themselves, destroying their old sins which prevented the self (pure by itself) from seeing itself.

Śloka 12

A *karma yogin* with *ātma jñāna*, and therefore not attached to the fruits of work, attains perpetual peace, arising from the realisation of the self. On the other hand, he whose mind is not composed and who hankers after fruits of actions, gets continually bound by *saṁsāra.*

Ślokas 13, 14

The soul that occupies the body remains at ease, when it notes that all acts pertain only to the body, the city of nine gates and does not exert itself, that is makes no effort to guide, direct and activate the body. *Ātman* has got no relation with *prakṛti*, turned into body, neither the doership nor the deeds nor the enjoyment of the fruits of the deeds vests in the soul, all these being attributable to *prakṛti.* The *ātman* comes in contact with *prakṛti* through *karma* and it is by this contact that one develops *abhimāna* or inclination and the imprints left by this *abhimāna* are, in turn, the propelling causes of doership, deeds, etc, peculiar to the different bodies.

Ślokas 15, 16

Unlike the bodies, which are confined to a particular place, the soul does not take away any one's demerit (such as sin, resulting in sorrow to a close relative) or merit (good deed, resulting in happiness to an enemy). There is, therefore, no point in one's trying to

remove the sorrows of others or obstruct their joys The intelligence of men gets obstructed and becomes limited due to delusion brought on by contacts with different bodies and thus men identify themselves with the bodies. When this age-long *ajñāna* (delusion) is destroyed by the purifying knowledge of the self, the unobstructed and immeasurable intelligence of the soul, natural and radiant, illumines everything else, like the sun.

Śloka 17

For men determined to have *ātma dharsana* (knowledge of the self) with their minds fixed upon it, with practice directed towards, such attainment, considering it as the highest objective, the sins standing in the way of reaching the goal are shaken off and they attain the mature state of *ātmānubhava* from which there is no return

Ślokas 18, 19

Adepts, with true knowledge of the *ātman* see all souls alike, notwithstanding the physical distinctions, such as the one endowed with erudition and humility, a mere brahmin wrthout these, the cow and the elephant, the dog and the lowly one, who cooks and eats the flesh of a dog For those who have such mental equanimity, this *saṁsāra* is overcome even here, while still practising this *yoga* Free from the flaw of contact with impure matter, their minds stand steady in the similarity of the selves, that is, equality in their inherent quality of intelligence. They thus abide in *Brahman*, the Infinite.

Ślokas 20, 21

One who has his mind fixed on the eternal *atman*, who does not confound this body with the soul, who knows the real nature of *atman* through the preachings of the knowledgeable, and always meditates on the *ātman*, does not feel elation or depression on the arrival of the so-called good or bad things of life. With a

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mind not sticking to the enjoyment of the sensual pleasures of the world but taking delight in *ātmānubhava* alone, due to constant practice, one attains the inexhaustible bliss of *ātmānubhava.*

O son of Kuntī ! those petty pleasures, derived by the coming into contact of sense-organs with the respective objects are but the sources of pain, they have a beginning and an end. He who is wide awake, fully understanding this, does not delight in such enjoyments, concealing the natural bliss of the self. He, who is able to curb and control the powerful pulls of thought, word and deed, arising from lust and anger, here itself, that is, during the period of practice itself, is fit for realising the self and attains that inexhaustible bliss, immediately after release from the body. One who finds bliss in the *ātmānubhava* alone who revels in the *ātman* as the garden, the breeder of pleasure and sees light in the self, as the instrument and source of enjoyment, knows the real nature of the *ātman* and such a one attains that eternal bliss. Those, who have got over the pairs of opposites, such as heat and cold, pleasure and pain etc, with their minds confined to the bounds of the self, with concern for the good of all beings, attain the eternal bliss of *ātmānubhava,* rid of all the sins that were impediments therefor.

Ślokas 22–25

From desire and anger, control the mind and conquer it. The *ātmānubhava* or the eternal bliss of enjoyment of the self is easy to attain, for those who are free from desire and anger, control the mind and conquer it. Controlling completely the activities of the senses by cutting out their external contacts with the sense-objects, fixing the look betwixt the brows, making the up-going (inhaling) and down-going (exhaling) breaths even having

Ślokas 26–28

subdued the senses, the mind and the will, with desires, fear and anger thus rooted out, he, who practises seeing the self, with final freedom as the highest goal, is as good as having attained such freedom, even during the stage of practice.

By knowing me, as the One to be propitiated by the *karma yogas* of sacrifices and penance, as the Lord of the lords of all the worlds, as the Benefactor doing good to all living beings, one gets mental peace and attains ease in practising *karma yoga.*

Śloka 29

Thus ends chapter 5 expounding *Karmasannyāsa Yoga.*

Chapter 6

The Lord continued : He who performs work, as an end in itself, without desiring the results like Svarga, fame etc. is both a *jñāna yogin* (because of the knowledge aspect of *karma yoga*) and a *karma yogin* (because of the work aspect of *karma yoga*). He is not the one, who is without fire, (for performing the prescribed Vedic rites) or the one without action (duties prescribed by the *smṛtis* and *śrutis*). O son of Pāṇḍu! know that the *jñāna yoga* itself is part of *karma yoga,* in which the aspects of both knowledge and work exist. One, who has not got over the fanciful notions, the delusion confounding the soul with the body, does not become a *karma yogin,* by merely thinking always on the real nature of *ātman.* For one, who is aspiring for salvation and *ātma sākṣātkāra,* it is said that *karma yoga* alone is the means. Only to him, that has attained that *ātma sākṣātkāra,* cessation from work (*karma*) is permissible. When a *karma yogin,* who has risen above the delusion of confounding the self with the body, is detached from the ephemeral objects of senses and the actions connected with them, only then he is considered to be firmly established in the *yoga,* (*ātma sākṣātkāra*).

Ślokas 1–4

Ślokas 5–7

Make this soul cross over the ocean of *samsāra* by means of a mind detached from the sense-objects; do not allow the self to sink down in the ocean, by adhering to the sense-objects. Only a mind, under control, is the real friend and relation of this soul while the mind, when not under control, becomes the enemy of a self. If the mind of the person is diverted from the sense-objects and has thus conquered the senses, then such a mind is the real friend of that person, desiring his good. When the mind is, however, not won over thus, it remains a foe unto him, like other external foes. To him whose mind is unaffected by heat and cold, pleasure and pain, honour and dishonour, and whose external senses remain fully subdued, the *ātman* remains very well placed in the mind, for cool and clear contemplation.

Ślokas 8, 9

One, whose mind is pleased with the knowledge of the general and special features of the *ātman*, namely, it is different from the body, it is inherently intelligent, eternal, blissful etc. whose mind always delves deep into the changeless *ātman* and thinks not of the changing body and has thus conquered the senses and the sensory organs of action, makes no more distinction between gold and a broken piece of tile than between that fragment of a tile and earth. Such a one is eminently fit for *yoga*, the *ātma sākṣātkārā*. He is pre-eminently fit for practising the *yoga* of *ātma sāksātkāra*, who maintains the same attitude towards well-wishers, irrespective of age, friends, ill-wishers, with or without any specific grouse, strangers, enemies and relatives, as well as the virtuous and the wicked.

Śloka 10

Remaining in seclusion, in a place, not frequented by people and free from noise, with the mind and the thinking faculty under control, without desire for anything except the self, devoid of the sense of ownership,

one should practise *karma yoga*, engaging the mind for ever, in concentrating on seeing the self.

In a pure place, not contaminated by impure things and impure
men, installed on a stable seat, which is neither too
Ślokas high nor too low, spreading the holy *kuśa* (grass)
11, 12 mattress over a deer skin and a piece of cloth, one
over the other, resting the back, directing the mind
in *yoga* (*ātma sākṣatkāra*), controlling the functions of the thinking faculty and sense-organs, one should engage in *yoga* for the redemption of the *ātman* from the bondage of *karma*.

Keeping straight, in a line, the middle part of the body, the
head and the neck, steady and motionless, with the
Ślokas vision focussed on the tip of the nose and without
13–15 gazing in different directions, with an extremely
satisfied mind, totally withdrawn from other
objects, fearless, conforming to the vow of strict celibacy, and fixing the mind on Me and with great concentration, the *ātma-yogin* shoud sit absorbed in meditation, contemplating Me. Thus a *yogin*, who fixes his mind steadily on Me and gets the mind purified and constant, attains the peace that passeth all understanding, the supreme bliss, which abides in Me.

O Arjuna ! neither for men, who indulge in over-eating nor
for those who do not eat at all, neither to the
Ślokas one who is addicted to sleep nor to the one who
16–18 keeps awake excessively, *yoga* is possible. For
one, who is moderate in food and other habits, who
does not tire himself out while doing work, who neither sleeps too much nor keeps awake too much, *yoga*, which destroys all the sorrows (bondage of birth and rebirth), is attainable. When the mind remains steady of nothing else but the thinking *ātman*, the supreme goal to be attained, and stands firmly rivetted to the *ātman* alone, one thus detached from all other desires, is said to be fit for *yoga* (*ātma sākṣātkāra*).

Śloka 19

Just as the flame of a lamp kept in a place, free from winds, is steady, without flickering, so does the *ātman* of the *yogin*, who has restrained his mind, remain steady without its intelligence wandering here and there, engaged solely in the pursuit of the *yoga.*

Ślokas 20–22

By practising *karma yoga*, with its aspect of *ātma jñāna* the thinking faculty is restrained from sense-objects and it thus finds pleasure in *yoga*, that is *ātmāvalokana* (seeing the self); in that *ātma-sākṣhātkāra,* the mind gets contented in *ātman* alone, by thinking of the *ātman* and without a craving for other objects. One experienees in *yoga*, that is, *ātmasākṣatkāra* that endless delight, which is beyond the reach of the senses but can be grasped by the intellect, entrenched in *ātman* and thus having a firm hold on the practicant, who is steady and steadfast. Having gained such a *yoga*, one does not deem anything else to be greater than this; steadily practising this *yoga* one does not get shaken even by a grievous calamity.

Ślokas 23–25

That should be known by the name of *yoga*, which does not have any connection with pain. With this understanding of the nature of *yoga* in the beginning itself, it should be practised with determination and a cheerful mind. Abandoning all objects of desire, craved for, by the mind and completely withdrawing the sense-organs from their objects, gradually withdrawing mental effort through discrimination, backed up by perseverence, one should fix the mind firmly on the *ātman* and think of nothing else.

Ślokas 26, 27

Fickle by nature, when the mind gets drawn towards other sense-objects without abiding in the *ātman*, one should withdraw the mind from them and bring it under control by dwelling on the superior joy, which staying in the self brings on and thus

subordinate it to the *ātman.* One, who has the mind fixed on the *ātman* without vacillation, and has, as a result thereof, got all his sins burnt out, the constituent characteristic of *rajas* subsiding stands aloof in his pristine state; to such a *yogin*, the unalloyed joy, the peerless bliss comes by itself, *ātmānubhava*.

Ślokas 28, 29

Practising the *yoga*; that is *ātmāvalokana* as instructed from the tenth *śloka* onwards, and in the process, getting rid of all the past sins, the *yogin* experiences the immeasurable joy of *Brahmānubhava* that is *ātma sākṣātkāra* effortlessly and at all times. One whose mind is engaged in *ātma avalokana* observes that all the other souls are similar to his, in their essential nature, characterised by intelligence and thus he perceives that he is equal to all other living beings and that the other living beings are equal to him.

Ślokas 30–32

From him, who perceives not merely the similarity between one soul and another by virtue of the inherent nature of intelligence but also discerns the similarity between the individual soul (*jīvātman*) and the Supreme Lord (*Paramātman*) in respect of purity (when contact with bodies, born of *karma* is severed), I never disappear nor does he ever disappear from Me. That *yogin* who holds fast to the oneness or concord between Me and the individual souls and perceives Me, as abiding in all beings, sees My likeness in him and others even when he is not engaged in *yoga*, as such. O, Arjuna! he is deemed to belong to the highest category of *yogins*, who perceives the similarity of all souls, in that they pervade everywhere, without obstruction, in their state of liberation beyond the domain of pleasure and pain.

Arjuna said: O, Madhusūdana ! I do not see how this *yoga* explained by you, whereby one can perceive the
Ślokas similarity of all souls, as being inherently intelligent
33, 34 as well as their similarity with the Lord, the Super-Soul, by virtue of their basic purity, in the free state, that is, when not bound by *karma*, can be followed continually, in view of the fickleness of the mind. O Kṛṣṇa ! unsteady by nature, the mind cannot be kept fixed on a thing for long; such a mind, swiftly stirred, is easily dragged towards the sense-objects. To control such a mind and fix it on *ātman*, it therefore seems to me, is like turning the direction of a whirlwind by a hand-worked tiny fan, made of palm-leaf.

The Lord replied: O, long-armed ! the fickle mind is no doubt hard to control but O, son of Kuntī !
Ślokas through repeated contemplation of the attributes
35, 36 of *ātman* and cultivating a distaste for the sensual pleasures and the sense-objects, it can be controlled. In my view, it is indeed hard to attain *yoga* by any one, who has not conquered his mind. However, by practising the *karma yoga*, which trains the mind to think of the *ātman*, as taught already, if one strives and makes the mind subservient, this equi-minded *yoga* can be attained.

Arjuna enquired: O Kṛṣṇa ! what happens to one who embarks on this *yoga* with great enthusiasm but
Ślokas swerves from it due to lack of the requisite
37–39 strength of mind and perseverence and where does he go? Even as a piece of cloud, cut off from a big cloud and drifting away, dwindles down to naught before reaching another big cloud, I doubt O Kṛṣṇa ! whether one who has strayed away from the goal of seeing the self and failed to attain the objects of his desire either, does not perish altogether. None but you, the Omniscient, O Kṛṣṇa ! can clear my doubt effectively.

The Lord replied : O Pārtha ! to him who embarks on this *yoga*, with conviction, there is no loss either in
Śloka 40 getting the material pleasures or *ātmānubhava*, for no one who does good, that is, performs this *yoga*, which has no equal to it, My dear comrade ! shall ever meet with misfortune.

He who strayed from *yoga*, in pursuit of the enjoyment of pleasures attains the worlds peopled by those who
Śloka 41 perform meritorious deeds and enjoys, as long as he likes, pleasures, even superior to those in pursuit of which he swerved from *yoga* and then he takes birth in the home of the pious, with purity and understanding, conducive to his recommencement of *yoga*.

He, who has practised *yoga* for a fairly long time but failed to attain perfection before death, takes birth in a
Śloka 42 family of knowledgeable *yogins*, who can impart instructions in *yoga* themselves, a noble birth, not easy of attainment by those, who have not practised *yoga*.

Such a fallen *yogin* gets back, in his next birth, the knowledge of *yoga*, which he had gained in his previous
Śloka 43 birth, O joy of the Kurus ! From there, he strives further on, taking care that his effort does not get faltered any more.

Such a fallen *yogin* is drawn into *yoga*, irresistibly, that is, even without any special effort on his part.
Śloka 44 Even one, who desires to learn *yoga* but swerves from the desire and dies meanwhile, regains that desire, in his next birth, practises *karma yoga*, transcends the limitations of *prakṛti* (matter with its infinite permutations and combinations, known by various names and, therefore, called the *Śabda Brahmam*), and attains *ātmānubhāva*.

Śloka 45

The greatness of *yoga* being such, one becomes eligible for the performance of *yoga*, after several births of meritorious deeds and the resultant accumulation of virtues, completely cleansed of all sins; the *yogin* strives with great perseverance and reaches his destination of realising the self and attaining liberation, even though he might have previously swerved from the path of *yoga*.

Śloka 46

A *karma yogin*, with *ātma jñāna* is superior to those, who perform austerities without *yoga;* he is even considered superior to a mere *jñānayogin*; a *karma yogin* with *ātma jñāna* combined, is superior to those who prrform *Aśvamedha* (horse-sacrifices) etc. merely as rituals and not as *yoga*. Therefore, O Arjuna! you should become such a *yogin* who combines austerities, knowledge, with *yoga*.

Śloka 47

In comparison with the *yogins* of *samadarśana* (the four kinds mentioned in *ślokas* 29 to 32) and those who indulge in mere *tapas* (austerities), *jñāna* and *karma* (rituals) without *yoga*, he, who meditates on Me with intense love, with his mind totally absorbed in Me, unable to bear the pangs of separation from Me, even for a moment and brooks no delay in attaining me is, in my view, the worthiest.

(Thus ends chapter 6 expounding *Ātmasamyama Yoga*)

Chapter 7

The Lord continued: O Pārtha ! listen attentively; I shall now impart to you that knowledge by which you

Ślokas 1, 2 will understand Me, in every detail, shorn of all doubts and then be led to practise *bhakti yoga*, with a mind sticking to Me with intense love and depending on Me, as the sole sustaining force. I shall teach you fully knowledge of Myself and My different (*prakārās*) modes; having learnt these, there will remain nothing else to be learnt.

One, in a thousand, strives for perfection, invoking My grace and perseveres till the end and even among those

Śloka 3 that thus persevere, hardly a few understand Me aright, that I am at once the goal (End) and the path (Means) leading to the goal.

Prakṛti or matter, with its eight modes or modifications, such as earth (solids), water (liquids), fire (energy), air

Ślokas 4, 5 (gas). and space (ether), mind, intellect and egotism (*ahaṇkāra*) is Mine, constituting My body (the material cause of the world). O, long-armed ! this is but My lower or inferior *Prakṛti*; know thou, other than this, there is My higher *Prakṛti* too, the superior one, consisting of the sentient selves, also constituting My body by which this world of bodies, made of non-sentient matter is supported.

All the embodied souls (from the four-headed Brahmā down to the meanest worm) are born of these two

Śloka 6 *prakṛtis*, the primordial non-sentient matter, evolved into various forms, and the sentient selves; know thou, therefore, that I am the womb of the whole universe and it is in Me, they disintegrate in the end, that is to say, I am the cause of the production as well as dissolution of the entire world.

O, Dhanañjaya ! being the Ordainer of all the objects and superior in knowledge and power to all else, there
Śloka 7 is nothing whatsoever, greater than Me. All the sentient beings and non-sentient objects stand sustained by Me, even as the string supports the precious stones passed through it, so as to from a necklace.

Kounteya ! I am the distinctive taste in water, the radiance in the moon and the sun, *praṇava* (*Om*), the seed of
Śloka 8 all the Vedas, the sound in the ethereal space and the potent force in the sentient beings, capacitated for action;

I am the pleasant smell in earth, the burning power in fire, the *prāṇa* or animation in all living beings and
Śloka 9 the penance of the *tapasvins* (ascetics);

Know me, O Pārtha ! as the perpetual potentiality (the seed) for the evolution of all beings mobile and
Śloka 10 stationary. and then, I am the discernment of the discerning, the will of the determined and the dazzling brilliance of the brilliant;

I am the might of the mighty, totally devoid of lust and desire; O best of Bharatas ! I am the holy
Śloka 11 conjugal love of beings, which conforms to the right rules of conduct (the decrees and injunctions of the seriptures).

Whatever states (bodies, sense-organs, sense-object etc.) there are and whatever their combinations (*sāttvik*
Śloka 12 *rājasik* or *tāmasik*) might be, know that they all emanate from Me alone; all of them rest in Me, solely depending on Me, as their cause, but I am not dependent on them

The diverse universe, deluded by those three states of the constituent characteristics of matter (*sattva*, *rajas* and *tamas*) does not know Me, superior to all these and changeless, at all times; Since this obstacle of *māyā (prakṛti)*, with its constituent characteristics of *sattva*, *rajas* and *tamas*, has been introduced by Me, in a sporting mood, it is impossible to cross beyond it, except by those who take refuge in Me, looking upon Me as the sole Redeemer and Sustainer.

Ślokas 13, 14

Those, who have committed deadly sins, do not take refuge in Me; they are: (1) the deluded (erroneously looking upon themselves as their own masters and the objects around, as things meant for their exclusive use and benefit), (2) the worthless (*narādhamāḥ*) who are indifferent towards Me, apprehending that I am too inaccessible for them to bother about, (3) those, led away by spurious reasoning and (4) those, who have acquired the nature of evil spirits (*asura svabhāva*) and are consequently hostile towards Me.

Śloka 15

On the other hand, four types of persons, who have performed good deeds, take refuge in Me, O Arjuna ! and worship Me. They are : (1) the *ārta*, stricken with sorrow, owing to loss of wealth and power and wanting to regain them, (2) *arthārthī* craving for the acquisition, anew of wealth and power, (3) *jijñāsu*, who desires no more than the experience of his own self (*ātman*) and (4) *jñāni* (gnostic), who knows Me as the highest goal (End in view) and brooks no delay in attaining Me, O best of Bharatas !

Ślokas 16, 17

Among them all, the *jñāni* (knower of the ownership of the Lord) is the best because of his prepetual association with Me, solely devoted to Me. Dear am I to him, beyond words, and he is likewise dear to Me.

Śloka 17

Ślokas 18, 19

All these four categories worship Me and none else and thus afford Me the opportunity to grant them whatever they wish for; these are indeed munificent (liberal donors) according to Me, as they exhibit My greatness as the Granter of all their wishes. Even so, that the *jñāni* is undoubtedly My very soul, is My conclusion, for he is engrossed with Me, as the highest goal and does not brook separation from Me and I too cannot bear being apart from him. At the end of many births, when virtuous deeds were performed, one gains the requisite knowledge and takes refuge in Me and meditates on Me, regarding Me (Vāsudeva) as every thing, the highest goal to be attained and the sole means for such attainment. It is very hard, indeed, to find a person of such a magnanimous mind, in this world, with profound knowledge, true and liberal in understanding Me (Supreme Lord) as the 'Be-all' and 'End-all' of all existence.

Ślokas 20–23

All the others, carried away by the inclinations, arising from their attachment to *guṅas* like *sattva*, *rajas* and *tamas*, get their knowledge dissipated by the different objects of their desires and take refuge in other (minor) deities (ignoring Me, their Inner Controller) and worship them for securing those objects. Whosoever propitiates other deities, in whichever form conceived, without knowing that they are all but My outer forms, in the nature of My body, I Myself make the zeal of those devotees unshakable by obstacles, considering that, after all, the zeal is directed towards My own body, though not to Myself, as such. With such unshakable devotion, shorn of obstacles, the devotee propitiates these gods but gets his desires fulfilled by Me alone, the Inner Controller of those deities, as well. The results achieved by men of such meagre knowledge are finite, restricted by space and time (like the deities they revere whose spheres of sovereignty are limited and who cease

to exist as deities, after specified periods of time). While those that worship these deities reach them, those that worship Me reach Me ultimately.

Ślokas 24–26

They are of meagre knowledge, who do not understand My supreme state of being changeless, [even during My advent (*avatāra*)] and unsurpassably great and think that I was unmanifest (unperceived) before and have become perceptible only now (just like any other person). They do not, therefore, take refuge in Me and worship Me. I take up human or other form, during My *avtāra*, at My volition but the worldly men, deluded by My outer form, mistake Me as one of them, not recognising Me as birthless (not born as a result of *karman*) and, changeless (not suffering diminution in stature and attributes even during My *avatāras*) and still assuming human or other form, so as to be easily accesible to them. I know, O Arjuna ! the beings that were, that are and that are to be, but Me, no one knows as the One, who has, at His volition, taken birth as Vāsudeva, so as to facilitate their surrendering themselves unto Me.

Ślokas 27–29

Deluded by the pairs of opposites (pleasure and pain, heat and cold etc.) arising from what is called *moha*, engendered by desire (likes) and hatred (dislikes), living beings get confounded, O Bhārata ! at birth, developing taste for the detestable, petty transient pleasures and distaste for the intensely lovable, eternal bliss, O, terror to foes (*parantapa*) ! However, people of virtuous deeds, whose sin is on its last legs, get freed from this kind of delusion and worship Me with firm determination, looking upon Me as both the End and the Means, be it for the attainment of great wealth and power, or *ātma sākṣātkāra* or Myself. Those who surrender unto Me and strive for freedom from old age and death, (so as to see the self, distinct from the body) ought to know that *Brahman* (the self free from the

bondage of matter), the entire *adhyātma* (matter) and the whole range of *karma* (that which causes the production of the state of benigs as humans, brutes etc.)

Those, desirous of wealth and power besides wanting to know
the self, who know Me along with *Adhibhūta,*
Śloka 30 *Adhidaiva* and *Adhiyajña**, also meditate on Me, at
the time of death, with thoughts appropriate to
the respective goal (one, who wants great wealth and power, meditates on the Lord and during the last moments, along with *Adhibhūta* and *Adhidaiva*; one who wants to see the self, meditates on Me, along with *Brahman*, *adhyātma*, and *karman* while the *jñānin*, who covets Me, meditates on Me, along with nothing but *Adhiyajña*).

(Thus ends Chapter 7, expounding *Jñāna Vijñāna yoga.*

Chapter 8

Arjuna enquired: O Puruṣottama! please explain what is
that *Brahman*, you talk of, in this context; what is
Ślokas *adhyātma*, what is *karman*, what is said to be
1, 2 *adhibhūta* and what is said to be *adhidaiva*?
O slayer of Madhu! who here is *adhiyajñā*? How
are you to be meditated upon, during their last moments, by those whose mind stands controlled, in relation to the objects of their desire?

The Lord replied: *Brahman* (called, as such, by courtesy),
is the collective name for all the souls in their
Śloka 3 state of purity, freed from the bondage of matter
and known as *akṣara*; matter (*svabhāva* or nature)

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* The terms *Adhibhūta, Adhidaiva* and *Adhiyajña* are explained in the next chapter.

is said to be *adhyātma* inasmuch as it gets associated with *ātman*, as its body; *karman* is the sexual act by which the seminal fluid is emitted and made to take the shapes of human beings, brutes etc.

Śloka 4

Adhibhūta, to be known by those desirous of wealth, is the *kṣara bhāva*, that is, enjoyment of contacts with sound, light, smell, taste and touch, dowered by the Lord in return for devotion, shown unto Him and hence superior to those ordinarily met with. *Adhidaivā* is the *Puruṣa* (person), the enjoyer of pleasures derived by these senses and their objects. I, residing in this body, am *adhiyājña*, O *Deha bhṛtām vara*! (the best among the bodied), propitiated as I am, by all, through *yajñas* (sacrifices).

Ślokas 5, 6

One who thinks of Me alone, during the last moments of one's life, attains that aspect of Mine, contemplated upon. There is no doubt about this, [he, who thinks of Me as having great wealth and power, becomes immensely wealthy and powerful; if he thinks of Me as the Self of the self, he sees the self with Me as the In-dweller, the Inner Controller; if he thinks of Me as Srī Kṛṣṇa, Śrī Rāma, Vāsudevā and so on, he attains Me, of that form]. O ! son of Kuntī! one does attain only the nature of the thing or being, one remembers while leaving the body, influenced by the thoughts resulting from the frequent ruminations,indulged in, earlier.

Śloka 7

Having regard to the fact that the last thought always hinges on what was usually contemplated before, you should meditate on Me, at all times and discharge the duties (daily and occasional – *nitya* and *naimittika*) enjoined on you, appropriate to your station in life

(varnāśrama) like fighting etc. With such a mind and conviction, rooted in Me, you will, beyond all doubt, reach me, in the mode desired by you.

O, Pārtha! *yoga* is the *upāsana*, that is, meditation on the Supreme Person (Me, the Paramapuruṣa), practised daily, at stated hours, specially set apart therefor, while *abhyāsa* or practice is repeated thinking of the object of meditation, even during hours, not set apart for meditation, as such, when not engaged in the *nitya* and *naimittika karmas.* Thus equipped with *yoga* and *abhyāsa* the mind does not stray elsewhere; with a mind so attuned, the one, who thinks of Me, attains Me only.

Śloka 8

One who meditates on the Puruṣa (Lord), at the time of the last journey (death), as Omniscient, ancient, the Sovereign Master of the entire universe, as one subtler than even the subtle (sub-atomic) *jīvātma,* the Creator of all things and beings, one who possesses a special nature of His own, different from all the rest, shining with a splendour like the hue of the sun but ultra-mundane, being above matter, fixing the vital breath *(prāṇa)* betwixt the brows, with a mind, strong and unwavering, acquired through sheer strength of meditation and daily practice, secures wealth and power equal to Mine, the Supreme Person divine.

Ślokas 9, 10

Now let me tell you briefly how the aspirant for *ātmasākṣātkāra* can achieve his goal. Those, who have understood the Vedas, call this objeet or goal. to be attained through the mind, as *akṣara,* the imperishable. To attain this *akṣara* one practises *brahmacarya* (celibacy) with a controlled mind; free from desire for anything except the self.

Śloka 11

Ślokas 12, 13

Closing all gates of perception, that is, withdrawing the sense-organs from all their activities, he who fixes the mind steadfastly on Me, the *akṣara* (imperishable) seated in the heart, practising meditation (steadiness in *yoga*), uttering the mono-syllable word *OM*, thinking continuously of Me, denoted by the word *OM* making his vital breath (*prāṇa*) converge in the crown of the head and gives up this body, setting out on the last journey, attains the highest goal of realising the self, distinct from the body and similar to Me, whence there is no returning.

Ślokas 14, 15

O, Pārtha! unto that *yogin*. who meditates on Me, continuously, from the beginning of his *upāsana* (*bhaktiyoga*) and abides in Me, with intense love, thinking of no other thing or being, seeking eternal union with Me I am easy of access and attainment, as I Myself prepare the ground therefor, being unable to brook separation from him. Having attained Me, they never again take birth, that is, they do not acquire a body, with all the ills, which flesh is heir to, which is the abode of all miseries and is impermanent, since they are of great mind, comprehending Me as I am, loving Me, beyond words, unable to exist without Me, solely depending on Me, meditating on Me and remembering Me, all the time.

Śloka 16

O, Arjuna ! all the worlds, including that of the four-headed Brahmā, are subject to destruction, the *brahmāṇḍās* (cosmic eggs) blowing and bursting like bubbles and hence those, who seek wealth and power and go to the upper worlds, are liable to rebirth; however, for those who have attained Me, there, is no rebirth, O son of Kuntī.

Ślokas 17—19

Those, who know the day and the night, ordained by Me, understand that the day-time of the four-faced Brahmā lasts as much as a thousand *chatur-yugās* (1000 x 43,20,000 years) and his night-time of equal duration. At the commencement of the day of the

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four-faced Brahmā all things manifest themselves (in the form of bodies, senses, objects and places of enjoyment in the three worlds, *Bhūh*, *Bhuvaḥ* and *Suvaḥ*) from the unmanifest *(avyakta)* matter, the body of *Brahman.* When night sets in they all dissolve into that matter and again become *avyakta.* The embodied souls, subjugated by *karman* appear again and again, at day-break and disappear with the on-coming of the night; O, Pārtha! (Thus, those, who crave for and are endowed with wealth and comforts of life, go through the cyclic operation).

There is another category, superior to the insentient matter,
which is *avyakta,* unperceived by the senses and
Ślokas eternal, which does not perish like the elements
20, 21 (*bhūtās*). This is the eternal soul, subject neither
to creation nor destruction, denoted by the word
akṣara. Those, who are well-versed in the Vedas, call this as *paramāmgatiḥ)* or the highest goal, attaining which the seekers of self-realisation do not come back to *samsāra.* [The bound soul is superior to the insentient mattar but has limited intelligence the soul, freed from matter, has unlimited intelligence and hence, of these three categories, directed by the Lord, the last-mentioned is His highest seat of light (intelligence) and power].

O Pārtha! the Supreme Person, in whom all things and beings
abide and by whom all these are pervaded, has to
Ślokas be attained by single-minded devotion *(bhakti*), see
22, 23 also verse 14 ante, O, the best of Bharatas!
I shall now indicate to you, the route by which the
yogins (who seek self-realisation and the Lord or the Lord alone) attain the place whence there is no return to this world, as well as the other route travelling by which those, who have done good deeds, reach places from which their return to this world is inevitable.

Ślokas 24, 25

Those *yogins*, who meditate on the Lord alone or the self and the Lord, attain the desired goal, travelling by the path of light, escorted by thc presiding angels such as Agni (Fire-God) Ahas (day), Śuklapakṣa (bright fortnight), Uttarāyana (the six months of summer solstice) etc. Those who have performed good deeds and are escorted by the *Abhimāni Devatās* (presiding angels), such as Dhūma (smoke), Rātri (night), Kṛṣṇapakṣa (dark fortnight) and Dakṣiṇāyana (the six months of winter solstice) meet with moonshine (light of the moon) and come back to this world by the same route.

Śloka 26

Śukla gati (arcirādi mārga) and *Kṛṣṇa gati* (or *dhūmādi mārga)*, the *white* (associated with bright fortnight, indicating the purity of the path) and *black* (connected with dark fornight because of the relative impurity of the path) ways are detailed in the Vedas, as the routes designed for the *jñanins* and the virtuous men respectively. Whereas the *yogins*, who travel by the *śukla gati* (white path) do not return to this world, those who go by the *kṛṣṇa gati* (black path) come back again.

Śloka 27

O Pārtha ! no *yogin*, who has knowledge of these two routes (the one to be coveted and the other to be avoided), is ever confused, as the way to be coveted by the practicant is clear. As musing on the *arcirādi mārga* is thus helpful, be, at all times, equipped, O Arjuna ! with meditation on this path.

Śloka 28

Gaining the exceedingly blissful knowledge (imparted in this chapter and the preceding one) regarding the greatness of the Lord and allied matters, one considers beneath notice, the merit derived by the study of the Vedas, the fruits of the performance of worship

and sacrifices, the practice of penances and austerities, the bestowal of gifts etc. Becoming a *yogin (jñāni)*, he attains the Supreme and eternal abode Śrī Vaikuṇṭa (the everlasting, imperishable abode of the Lord).

(Thus ends chapter 8 expounding *Akṣara Brahma Yoga.*)

Chapter 9

Ślokas 1, 2

The Lord said : Unto you, free frem jealousy over My greatness, and having complete faith in Me, let Me explain this most secret knowledge *(bhakti yoga)*, which is not to be divulged to all and sundry, along with its special aspects, knowing and practising which you will be rid of all the sins standing in the way of your attaining Me. This *vidya* or form of meditation, practised by *yogins*, like kings with broad minds, is a top-secret, which can be guarded only by such persons; being the supreme purifier of all sins, this leeds to the physical perception of the object of meditation (Lord). This is the unfailing means for the attainment of the ultimate good, namely the Lord and His eternal abode, Śrī Vaikuṇṭa, and hence, ever the practice of such meditation is very delightful; it is inexhaustible in the matter of yielding results (as even after the practicant has attained Me, there is a marvellous communication pouring into him, from Me, incessantly and super-abundantly, ever fresh and highly enjoyable).

Śloka 3

O Parantapa ! persons, who are wanting in faith and eagerness to practise this *vidya* or *upāsana* (which is delightful in practice, blissful in achievement and inexhustible in yielding result), even when they

are entitled to resort to this means, remain stuck up in death-like *samsāra* (with its involvement in the terrific cycle of birth and death), without attaining Me.

Ślokas 4–6

This entire universe, comprising the sentient selves and the non-sentient things, is pervaded by Me, in My imperceptible form *antaryāmi swarūpa.* Whereas all beings rest in Me and are sustained by Me, I am not dependent on them, by any means (see also chapter 7–śloka 12). All these things and beings are held by me, not in the manner water is held in a pot but by mere will. Look at this extra-ordinary power of Mine, the super-natural *yoga,* exclusive to Me, as the Supreme Ruler of the universe. I do not, in the least, depend on them, although, by My will alone, I provide support and direction to them. Even as the wind always remains in space and moves everywhere, despite the absence of support and direetion from any visible source, understand that all beings rest on Me, unseen by them, and depend on My will, for their support and movement.

Ślokas 7, 8

O son of Kuntī! all things mobile and stationary dissolve (get absorbed) into *prakṛti,* the primordial matter, that is, My body, at the end of the *kalpa* (epoch, synchro-nising with the life-period of the four-headed Brahmā) at my will. I manifest (create) them again into their gross state, with name and form, at the beginning of the next *kalpa* (epoch). Evolving *prakṛti,* which is My own, into eight categories (cf. ch.7–śl.4) I manifest, at different periods, all the four-fold beings (celestials, humans, animals and plants) on account of their subjection to *prakṛti,* the seat of the triple *guṇas* which deludes all (cf. ch. 7 – śl. 12, 14),

O Dhanañjaya! those actions of Mine (creation or manifestation of the world, with all their varieties, preservation and destruction) do not, however, bind Me (lay Me open to charges of favouritism, injustice or ruthlessness), as I always remain neutral (like an impartial emperor administering the affairs of his empire), unattached to those actions, by motives of personal advantage.

Śloka 9

O, Kounteyā! *prakṛti* controlled by My will, evolves into the world of bodies, mobile and stationary, senses, sense-objects and places of enjoyment, so as to yield results to various beings, according to their deserts (in consonance with their previous *karmas*). By this means, (My will operating as the instrumental cause) does the universe revolve from absorption to manifestation and *vice versa*, passing through the intermediary stages.

Śloka 10

Those, who are deluded as a result of their past sins, are not aware of My superior state and regard Me (the Supreme Lord of the universe), as no better than common mortals, merely because I have assumed a human form, not knowing that I have done so, for the purpose of my incarnation, namely, the uplift of them all. Deluded, as these people are, by their *rākṣasik (tāmasik)* and *āsurik* (*rājasik*) nature, vain indeed are all their knowledge, devoid of correct understanding.

Ślokas 11, 12

O Pārtha! those who have taken refuge in Me and have thus got their sins destroyed and become endowed with *sāvtik* nature (good and pure) and magnanimous mind dwelling on Me, as the sole redeemer and sustainer, know Me, as the source of all things and beings and changeless (without diminution of my nature and strength even during My *avatāras*) and meditate on Me wholly, with intense love, as an end in itself. Steeped in Me forever,

Ślokas 13, 14

by word, deed and thought, that is, reciting always My names, prostrating before Me, with intense love and a mind, firmly rivetted to Me, all the time, those who long for remaining with Me incessantly, in loving service, meditate on Me.

Śloka 15

Besides singing My praise and worshipping Me, with firm resolve, there are others, also of magnanimous mind, who adore Me through the *yajña* of knowledge and meditate on Me, as the One in whom the non-sentient matter and the sentient selves (constituting My body) stand indissolubly wound up, both in the subtle (imperceptible) state of absorption without names and forms and the gross (perceptible) state of manifestation, with distinct names and forms.

Sloka 16

It is I, who have this whole universe as My body, the various aspects of My universal from being as follows: I alone am the Sacrifice (*Kratu*) like Jyotiṭṣoma etc. the five great daily sacrifices (*yajñas*), the *svadhā*, offered to the manes (*pitṛs*), the oblation, that is the article got prepared for the offering, the *mantra* (passages from Vedas), uttered while performing sacrifices, the ghee etc. cast in the sucrificial fire, the fire into which the offerings are thrown and the very act of casting the articls into the fire.

Ślokas 17, 18

Of this universe, I am the Father, the Mother, the Supporter, the Grandfather, the purifier, known through the Vedas, the *Praṇava* (*Om*), the seed of all the Vedas, as well as the Vedas themsalves Rig, Sāma and Yajus. I am the goal, sought after, the protector, sustaining everyone, the director, the witness, who am cognisant of all that takes place, the abode of all, the refuge for the dispensation of desires and removal of evils, the well-wisher, desiring the good of everyone, the seat of production and dissolution of all things that come forth and fade away, those ephemeral objects themselves and the imperishable cause.

Śloka 19

O Arjuna! it is I that impart heat, in the form of the sun, the fire etc; I suck the water up, from the sources through the sun's rays, during summer and unleash it, in the form of rains during the rainy season; I am the life-giving essence to this universe (food etc) as well as the source of its death (famine etc. unfavourable to life). I am whatever is (the things and beings that exist at present), and whatever is not (at present but which either existed in the past or shall come into being, in the future).

Ślokas 20

Those who follow the three Vedas, Rig, Yajus and Sāma (the portion dealing with rituals only) and drink the *somā* juice, offered to celestials like Indrā and get purified of the sins (standing in the way of their reaching the lower heaven or Svarga) do, in fact, worship Me (as Indrā and all others constitute My body) through the sacrifices, propitiating the minor deities and attain the pleasurable world of Indrā, the chief of the minor gods and enjoy the pleasures not obtainable in this world.

Ślokas 20, 21

When the effect of the meritorious deeds, whsch led them to the enjoyment of pleasures in the celestial worlds (Svarga etc.), wears out, those souls re-enter this world of mortals. Thus those, who follow merely the ritualistic portion of the Vedas, in quest of the ephemeral enjoyment in the impermanent worlds above, such as Svarga or the lower heaven (the high heaven being the only abode, which is eternal and imperishable), keep moving to and from these worlds.

Śloka 22

Unto those people, who meditate solely on Me, as the repository of all auspicious traits and the Sovereign Master of the entire universe, I bear the burden of vouchsafing the *yoga* of attaining Me and the *kṣema*, namely, retaining them in that position (goal), without sliding back.

Ślokas 23, 24

O Kounteyā ! those who propitiate other deities like Indrā etc. with faith and fervour, are not aware that these are but My bodies and that they thus virtually propitiate Me only. It is I who am worshipped by the *yajñas* (sacrifices etc.), made by way of worshipping other deities like Indrā and I alone am the granter of the reward for such worship. But these votaries, not knowing Me, as such, fall short of the full reward (full, in nature, extent and duration, the enjoyment of the fruits being just as ephemeral as the deities themselves, who hold the respective offices only temporarily).

Śloka 25

Those whose worship is directed towards celestials like Indrā etc. reach them, that is, attain a stature equal to their stature and likewise, those worshipping the spirits (the *yakṣās*, *rākṣasās* and *piśācās*, corresponding roughly to demi-gods, demons and ghosts) attain a similar stature. On the other hand, when these very *yajñas* are intended directly for Me (Vāsudeva, the In-dweller of one and all) the votaries attain Me (and stay on with Me, for ever, in My eternal abode).

Śloka 26

Whosoever offers Me, out of love (as an end in itself, a love-gift), things easy of procurement, a leaf (as Draupadi did), a flower (as Gajendrā did), a fruit (as Śabari did) or even mere water (as Ambarīṣā did), that pious offering, made with a loving heart, I accept (with great pleasure).

Ślokas 27, 28

Whatever you do (by way of maintaining yourself, hale and hearty, in this world), whatever you eat, (for the sustenance of your body), whatever you cast in the fire (as oblation in the course of performing sacrifices), whatever gifts you make (in the course of performance of your religious duties, both daily and occasional)

and whatever asceticism you practise (austerities, in conformity with the dictates of *śāstras*), do all that, O son of Kuntī ! with intense love for Me, as a matter of dedication to Me (attributing every thing to me, as the Sole Ordainer). With such a mental equipment, engendering the spirit of dedication to Me, you will reach Me alone, duly released from the erstwhile impediments-the bonds of *karma* (the fruits of past actions).

Śloka 29

I am equal and just to all, in that all beings (irrespective of their genus and species, name, form and attainment) can take refuge in Me; there is no question of My despising any one, who takes refuge in Me, as low or enlisting any one specially, as My favourite, on the ground of superior caste, erudition and all that. However, these, who solely meditate on Me, with intense love (whatever be their station in life) move with Me (as My equals, without being scared of My superiority) and I move with them likewise, nay, as if they were My superiors.

Śloka 30

" He, who meditates on Me with great devotion, as an end in itself, deserves to be honoured as a *mahātmā* (the best of Vaiṣṇavas), for his firm conviction (not easy of attainment) even if he had committed grave sins of commission and omission (prior to the birth of such a conviction) and breaches of the code of conduct.

Śloka 31

As his meditation advances, his mind does become full of this means (*bhaktidharma*) very soon, even if he was guilty of misconduct in the initial stages; as a matter of fact, he gets rid of such misconduct, forever. You can assure any one, oh Kounteya! that never does My *bhakta* fail, in this yoga *(bhaktiyoga)*.

Ślokas 32, 33

O Pārtha! women, *vaisyas* (merchant community) and *śudrās* (who serve those in the other castes, following their respective professions) also attain Me (the highest goal), if they betake themselves to Me, even

assuming that they might be of sinful birth. Why then ask about *brāhmaṇas* and *rājarṣis*, who are of holy birth, endowed with the necessary ability to practise meditation ? You, who have come to this perishable and sorrowful world, should, therefore, meditate on Me (the source of infinite and eternal bliss).

Śloka 34 Meditate on Me uninterruptedly, with intense love, worship Me, be humble towards Me (in thought, word and deed, thinking of My greatness and your lowliness) and regard Me, as the highest goal (your sole redeemer and sustainer). Fixing the mind thus (through practice and perfection), you will directly reach Me (crossing this harrowing ocean of *saṁsāra*).

(Thus ends chapter 9 expounding *Rāja Vidyā Rājaguhya Yoga.*)

Chapter 10

Śloka 1 The Lord said: Listen attentively, O Arjuna! with mighty arms, to what I am now going to tell you, in elaboration of My greatness for your good (intensification of your love for Me), seeing that, far from being jealous of my greatness, you are delighted to hear, more and more, about it.

Ślokas 2, 3 Neither the exalted *devas* (with superior knowledge) nor the great *ṛṣis* (with their special faculties of ultra-sensory perception) comprehend My greatness (fully), as their knowledge is limited by Me, according to their individual merit. Those among

the mortals, who know Me as birthless (unlike the ever-changing, non-sentient matter and the sentient souls that are born with bodies of impure matter, subject to *karman*) and as beginningless (unlike the released souls, whose release from bondage takes place at a certain point of time and has thus a beginning) and also as the Sovereign Lord of the entire universe (with none equal or superior to Me), without confounding Me with others, are released from all sins (impeding the growth of their love unto Me).

Ślokas 4–6

The different mental states of all beings, which animate their actions, such as thinking, comprehension, clarity (without mixing up things), forgiveness, truthfulness, restraint of the senses (from evils), control of the mind (withdrawing it from evil), pleasure, pain, elation, depression, fear, fearlessness, abstention from evil thoughts, mental equanimity, cheerfulness, austerity, giving, fame, notoriety etc., proceed from Me alone (controlled by Me, for the ultimate good of the subjects). The mental progenies of Brahmā, the four-headed Creator, the seven great sages (*saptarṣis* of old as well as the four Manus (rulers and law-givers for particular ages of the world), who propagated the race, are also subject to My will (like unto the body obeying the soul within).

Ślokas 7–8

He who understands correctly this perfection (with perfect attributes, absolutely free from the imperfections to which all else including the minor deities, the Lords of respective worlds are susceptible) and lordship (overlord of all, being the Sovereign Master of the entire universe) of Mine, is endowed with unshakable *bhakti yoga*. There is no doubt at all, about this. I am the cause of the manifestation of all things and beings in this universe and it is because of Me, all of them do function.

The *Jñānins,* the wise men, who have knowledge of these facts, meditate on Me with intense love (knowledge turned into deep yearning to attain Me).

Ślokas 9–11

My lover s' thoughts are rivetted on Me, their life is nestled in Me, their conversation is solely about Myself, full of mutual enlightenment and entertainment (talking of Me, My auspicious traits and wondrous deeds and listening to them, with great delight and rapturous attention, thus revelling in Me, all the time). On those, who meditate on Me, longing for incessant communion with Me, I bestow, with pleasure, that clear vision, which helps them to attain Me. It is only for the bestowal of mercy on such men, I stay in their hearts, forming the object of their meditation and dispel the darkness, born of ignorance (engendered by past *karman*) by means of the lustrous lamp of knowledge (throwing light on Me and My innumerable attributes).

Ślokas 12, 13

Arjuna said : You alone are talked of (by the Vedas) as the 'Supreme *Brahman*' (whence all things and beings emanate and derive their sustenance), the 'brightest light' (beside which all other luminaries pale into insignificance) and the 'greatest purifier' (cleansing the devotees of all impurities). All the sages (endowed with true knowledge of what is great and what is not), Nārada, the celestial sage, Asita, Devala and Vyāsa proclaim that you are the *Puruṣottama* (Supreme Person), eternal and transcendental, the primate (projenitor of the universe), birthless and all-pervading. (And now) You are Yourself telling me about these (see chapter 7 śloka 4 and chapter 10 śloka 8).

Śloka 14

O Keśava ! as your faithful disciple, whatever you teach me about yourself (which is also, what is unanimously declared by competent sources like the Vedas and the sages), I regard as solid truth (not mere

eulogy or self-praise). With their limited knowledge, neither the celestials nor the *dānavas* ranged opposite to then (whose knowledge is, in some respects, even greater than that of the celestials), have such clear perception and power of expostion as you have, O Bhagavān! and they cannot, therefore, understand you fully.

Ślokas 15–18

O Puruṣottamā ! O Creator of all things and beings! O Supreme Director of all beings! O Super-God of all gods! O Sovereign Master of the universe ! You alone know yourself by your own knowledge (unaided by others). You should, yourself please indicate to me, fully, those powers of direction etc. peculiar to yourself, with which you pervade the whole universe and, at the same time, direct its affairs. In what aspects should I comprehend You, practising *bhatktiyoga* and endeavouring to meditate on you always ? In what mental states should you, O Bhagavān ! be contemplated by me? Please tell me, in great detail, O Janārdana ! aboutyour *yoga* that is, your succinct manifestation of the worlds, your cosmic wealth and remarkable control of all things and beings, by mere '*saṇkalpa*' (will). As you are quite aware, I never feel satiated with listening to your nectarean greatness (the ambrosia emanating fram your lovely lips).

Śloka 19

The Lord said : O best of Kurus ! mightily pleased with you, I am going to indicate to you some of the important things and beings under My auspicious power of control; infinite and unlimited are the things and beings, under My control (*vibhūti*) and it is, therefore, impossible to detail them exhaustively.

Śloka 20

O Guḍākeśa ! (Arjuna, who can sleep or wake up at will) I am the self, seated in the hearts of all beings (who are like unto My body); I am the beginning, middle and the end, denoting the cause of

along with the nectar; among men, I am the king (Lord —protector).

Ślokas 28–32

Among weapons (other than the *Pañcāyudas*, the transcendental wrapons of Lord Mahā Viṣṇu) I am the thunder-bolt; among milchcows, I am Kāma-dhuk (Kāmadhenu, the divine cow fulfillng all desires). I am Kandarpa, the God of amorous love, giving rise to progenation. Among the (single-headed) serpents, I am Vāsuki, among the (multi-headed) serpents, I am Ananta; I am Varuṇa, the leader among the denizens of water; I am the king of *pitṛs* (manes), the Aryamā and Vaivasvata (Yama), among those who punish the wrong-doers. I am Prahlāda (the ideal saint) among the *Daityās*, I am Mṛtyu unto those with evil intent, I am the lion, the king of beasts, among the quadrupeds and Vainateya (Garuḍā), among birds. I am the wind among the mobile things; I am (Daśaratha) Rāma, the best of the wielders of weapons; among fishes, I am the alligator and I am Jāhnavi (Gangā) among currents (flowing waters). O Arjuna! for the created beings, I am the beginning (cause of creation), the end (dissolution) and the middle (sustenance); among sciences, I am the spiritual science and I am the logical debate (elucidating the ultimate truth and the highest goal of all beings) unto those, who indulge in controversies (fallacious arguments and destructive criticisms).

Śloka 33

Among the alphabets, I am the foremost letter 'A' (denoting the foremost deity, viz. Lord Viṣṇu or Śrīman Nārāyaṇa); among compound words, I am the copulative compound; I am Time, the Endless, in different forms (seconds, minutes, hours, days, weeks, months, years, decades, centuries etc.) and I am the Creator (Brahmā or Hiraṇyagarbha) facing all the four directions (and chanting all the four Vedas, at the same time).

Mṛtyu (death), the devourer of the vital breath of all, I am;
I am the act producing things, yet to come; among
Śloka 34 ladies, I am Lakṣmī (the feminine aspect of God-
head, Śrī representing mercy and Nārāyaṇa repre-
senting justice) Kīrti (spreading good), Vāk (speaking good)
Smṛti (thinking good), Medhā (remembering good) Dhṛti
(persevering in good) and Kṣamā (forgiving faults).

I am Bṛhat Sāma, the best of the songs (psalms) of the Sāma
Veda and Gāyatri, the mother of *chandas* (metre);
Ślokas I am Mārgaśīrṣa among the twelve months of
35–38 the year and Vasanta (spring) among the seasons;
Among the fraudulent games, I am gambling
with dice! I am the all-conquering brilliance (*tejas*) among the persevering and nobility among the *sāttvik*, noble-minded; I am Vāsudeva among the Vriṣṇī, I am Dhanañjaya among Pāṇḍavas I am Vyāsā among *munis* (deep thinkers, the great seers) and I am Usanās (Śukrācārya, author of *Śukra nīti)*, among the briliant, victory among the victorious, perseverence among the intellectuals (with precise knowledge of the past and a clear vision of the future). I am chastisement unto the chastisers, diplomacy unto those who want to win over, silence unto the art of keeping secrets and the knowledge or wisdom of the wise.

O Arjuna; I am the cause for the different states of existence
of all beings in the universe; there is no being,
Ślokas mobile or stationary, such as can exist independent
39, 40 of Me (the Inner Self of all beings, owning,
supporting and directing them) ; O Parantapā
(terror to foes) ! there is no end to My auspicioue powers of control of the vast wealth *(vibhūti)* of Mine (an exhaustive narration of which is, therefore, imposaible). What I have set forth now is but a brief cataloguing of a few prominent classes of things and beings under My control.

Whichever being (under My vast control) is seen to be powerful (wielding influence), eminent, affluent, beautiful or beneficent (enthusiastically active in doing good), know that it is but the manifestation of a portion (infinitesimal) of My all-conquering power.

Ślokas 41, 42

What use is there in communicating to you, O Arjuna! this elaborate and endless knowledge? It will suffice, if you know that this entire universe, comprising the sentient beings and non-sentient matter, is effectively sustained by just an infinitesimal portion of My power (and grandeur).

(Thus ends chapter 10 expounding *Vibhūti Yoga.*)

Chapter 11

Arjuna said : This delusion of mine, namely, mistaking the body for the self (*ātman*) has been blotted out, *in toto*, as a result of the most secret knowledge of the *ātman*, imparted to me by you, out of great compassion. O lotus-eyed! it has already becn heard by me, in detail that all beings emanate from you and ultimately get absorbed in you, I have also heard about your eternal over-lordship of all things and beings, innumerable auspicious qualities and absolute control over your limitless wealth (*vibhūti*). O Lord Supreme ! I do believe that you are indeed what you describe yourself to be. And now, I long to see your extra-ordinary form, peculiar to you, O, Puruśottama! as the Sovereign Master of the entire universe. If you think, O Lord! that the vision, longed for by me, can be granted to me, then please do reveal unto me, your form, eompletely, O Yogeśvara ! (Master of *yoga*, the repository of all auspicious attributes like infinite knowledge, strength, sovereignty valour, power, all-conquering brilliance etc. all of unlimited dimensions, the pink of perfection).

Ślokas 1–4

The Lord said : O Pārtha! I shall make you see My trans-
cendent, forms, by hundreds and thousands, of
Śloka 5 different kinds and various colours and
shapes.

O descendent of Bharata! behold in Me (My single form),
the twelve Ādityas, the eight Vasus, the eleven
Ślokas Rudras, Aśvinis, the twins, the fortynine Maruts;
6–8 well, you shall witness many wonders, never seen
before, in this universe, or known through direct perception, inference or the *sāstras* themselves. Here, in a single form of Mine and that too, in an insignificant corner, behold today, O, Gudakeśa (Arjuna, who had conquered sleep), the entire universe, with all its contents, mobile and stationary, besides whatever else you wish to see (like the outcome of the impending war). You cannot, however, see this wonderful form of Mine, with your physical eyes. I shall, therefore, grant you divine sight (transcendental vision) with the help of which you can behold My *yogic* prowess as Ruler and My *vibhūti* (over-all control of My vast possessions),

Sañjaya-said (unto Dhṛtarāṣṭra): O king! having spoken thus,
Hari, the Mahāyogeśwara (great Master of *yogas*
Śloka 9 which reveal Him as the Supreme, the *Para-
brahman*) exhibited to Pārtha, His highest form, as the Lord of the entire universe (as described below).

With diverse face and eyes, with diverse looks, surpassingly
wonderful wearing a vast variety of divine
Ślokas ornaments and effulgent weapons, held upwards;
10 – 13 wearing divine garlands and raiments, with divine
perfumes and pastes, replete with all wonderful things and beings, dazzlingly bright, not circumscribed by space and time, facing all sides of the universe; only the aggregate brightness of a thousand suns, risen in the firmament, all at

once, might be comparable to the astoundlng brilliance of that stupendous figure (the Lord exhibited); in just an insignificant corner of that figure of gigantic proportions of the Lord, infinitely superior to the celestials, Arjuna, the son of Pāṇḍu beheld the entire universe with its vast array of things and beings.

Then Dhanañjaya, seized with amazement, his hair standing on end, bowed down his head to Kṛṣṇa, the Almighty
Śloka 14 Lord and addressed Him, with palms, joined in salutation.

Arjuna said : O Lord! I see in your body, all the celestials as well as the various groups of the different kinds
Śloka 15 of beings, Brahmā (the four-faced Creator) his son, Īśa (who carries out the work of destruction at at the end of the span of life allotted to each by his father, the Kamalāsana), all the sages including *devarṣis* like Nārada and glowing serpents with deadly poison, like Vāsuki and Takṣaka.

Everywhere; I see you of infinite form, with myriad arms, bellies, faces and eyes; I cannot, however, perceive
Ślokas the end, the middle (central part) or the beginning,
16, 17 O Viśveswara ! (Lord of thc universe) holding the universe in your gigantic form. I see, in your form, a mass of brilliance, glowing all over, like the burning fire or the blazing sun, dispersed in all directions making it difficult to comprehend you, as the One with the discus, the mace and the crown.

You are the highest *akṣara*, the immutable *brahman* to be realised, as stated in the *upaniṣads*; you are the
Śloka 18 ultimate support of the universe; you are the changeless (undergoing to change in substance;

nature and possession); you are the guardian of the eternal *dharma*; I understand you as the Eternal Person *(Puruṣa)*, praised by the *upaniṣads (Vedānta)*.

I see you, who are eternal, without beginning, middle or end, of peerless valour unsurpassed, with countless arms, eyes like unto the moon and the sun (cool unto the devout and the friendly, like the moon, and scorching the ungodly *asuras* like the sun) and with mouths flaming like burning fire (as at the time of dissolution, when the whole world is consumed by such flames) and with your all-conquering brilliance, dominating the whole world.

Śloka 19

O Mahātman ! all this interim space between heaven and earth and all directions are occupied by you alone; seeing this frightfully prodigious form of yours, denizens of all the three worlds, as well as the celestials like Brahmā, Rudrā, etc. the sages, the *manes, asurās, siddhas gandharvās, yakṣas rakṣasas* etc. who had come down to the battlefield to witness the impending war, are terriblv frightened. (Bhagavān Kṛṣṇa had granted the requisite divine vision to these sight-seers also, so that Arjuna could notice their reaction to His glorious vision and realise His power as the Supreme Lord).

Śloka 20

The exalted celestials enter your presence for serving you with great delight; some others get frightened by your form of bewildering immensity and sing your praise to the best of their limited capacity, with palms joined in salutation, while hosts of great sages and *siddhās* fully aware of your greatness, utter the word *svasti,* praying for your well-being, the highest form of hymning, characterised by self-less devotion.

Śloka 21

Rudrās, Ādityās, Vasūs, Viśvedevās, Aśvinīs, Maruts, Manes, Sādhyas (with miraculous powers), groups of Gandharvās, Yakṣās, Asurās and Siddhas, all these are gazing at you, in great astonishment. O mighty-armed ! beholding your huge forms, with countless faces and eyes, innumerable arms, thighs and feet, bellies without number and a multiplicity of formidable fangs, all the aforesaid persons are terribly shaken and so am I.

Ślokas 22, 23

O omni-present Lord Viṣṇu ! when I see your sprawling form extending up to the highest haven, the *aprākṛta maṇḍala*, with myriads of burning eyes and gaping mouths, displaying different colours and flashing forth, like a conflagration, I get unsteadied, losing my physical balance and mental equilibrium. Looking at your faces with formidable fangs, red-hot like the all-devouring fire of the day of doom, I have lost all sense of direction and hence I do not feel comfortable; may you be pleased, O Supreme Lord, the abode of all things and beings in all the worlds ! to bless me, so as to regain my original composure.

Ślokas 24, 25

All these sons of Dhṛtarāṣṭra, Bhīṣmā, Dhroṇā, Karṇā and the multitudes of Kings, on their side and some warriors on our side too, are hurriedly entering your fearful mouths with uneven rows of fangs, to meet their doom; some of them are clearly seen with their pulverised skulls sticking to the gaps between your teeth.

Ślokas 26, 27

All these warriors enter your burning mouths, like the waters in the rivers rushisg towards the ocean; these people enter your mouths, fiercely ablaze, like unto the flies rushlng into a blazing fire. to meet destruction. You lick your lips again and again,

Ślokas 28–31

while eating up all these people wlth your fiery mouths, from all sides, with great indignation; fierce rays emanating from you, O Lord Viṣṇu! fill the entire universe and scorch it very much; Salutation to your glory, Oh Supreme Lord! deign to tell me what indeed is the purpose of your manifestation, in this dreadful form; I am unable to understand it and I very much desire to know clearly what it is.

Ślokas 32, 33

The Lord said: I am here, determined as Kāla (death) keeping count of the pertod of life of all these warrions, to devour them all direct, into this dreadful form, immensely grown; and thus (by My will alone) they will all cease to live, even without your effort. Therefore, get up (for fight) gain glory by conquering the enemies and enjoy the kingdom, righteously obtained thereby; these wrong-doers have already been sentenced to death by Me and you are a mere instrument, O, ambi-dexter! (who can discharge arrows with the right as well as the left hand with perfect ease and dexterity) in My hands (like a knife in the hands of one; who can tear with his nails or an axe in the hands of one, who can cut with his fists).

Śloka 34

Dhroṇa, Bhīṣma, Jayadratha; Karṇa and all the other warrior chiefs have been doomed by Me, to die; *you* have only to accomplish the formality of killing them. Do not be agitated (by mistaken notions of sin); fight (without hesitation) and you will surely vanquish the foes immediately, in battle.

Śloka 35

Sañjaya said : On hearing these words of Keśava (Lord Kṛṣna) Arjuna bowed unto Him and prostrated before Him once again, in great fear, and spoke trembling, in a voice, choked with emotion, with palms joined in saluation.

Arjuna said : O Hṛṣīkeśa! it is only in the fitness of things that the world revels in your great glory, as the

Śloka 36 Lord of all; while the *rākṣasās* flee, in terror, in all directions, groups of *siddhas* etc. prostrate before you, in adoration.

It is but natural that they (the four-headed Brahmā and all others) prostrate before you, the Mahātmā (great

Śloka 37 self), the Supreme Lord of the universe, Creator of the four-headed Brahmā, the creator of the specific worlds, you are the Endless, the Akṣara (the bound souls which do not change in substance as well as the released souls, free from contact with impure matter) and you are the matter, in both the gross (manifest) and the subtle (unmanifest) states.

You are the great Projenitor, the source of all, including celestials, O Lord of Celestials! You are the old

Śloka 38 but ever new (fresh) Puruṣa (person); you are the ultimate support of the universe (as its self, it forming your body); You are the knower (the sentient selves) the known (the non-sentient bodies) and the highest goal (Heaven to be attained by the individual selves). You are the Overself, O infinite! having endless forms, pervading the entire universe, in and out.

Salutation to you who are Vāyu, Yama, Agni; Varuṇā, Śaśāṅka (moon) Prajāpati (the generating Fathers of the

Ślokas race), Brahmā, the four-headed Pitāmaha (Grand

39, 40 Father, being the Father of Prajāpatīs) and the Great Grand Father too (being the Father of Brahmā, the Grand Father); I prostrate before you, a thousand times, again and yet again, on and on. I prostrate in front of you, at your back, and, in all directions, of infinite valour

and immeasurable prowess, you pervade completely, all things and beings on all sides and are, therefore, denoted by the word *Sarvaḥ* (all).

Ślokas 41–43 O Lord ! not realising this greatness of yours, I have been addressing you impolitely, through folly, long intimacy and close kinship, deeming you to be my comrade and ridiculing you while playing, lying, sitting or eating; for all that, I humbly beg your pardon, O Acyuta ! O Lord of peerless glory ! you are the Father of this universe, with all its contents, mobile and stationary; You are the great Ācāryā (Universal Teacher) and are therefore, the Superior; worthy of the utmost respect. If there is none equal to You, in any respect, how can there be any person, superior to you, in all the three worlds ?

Śloka 44 Bowing down and prostrating before you, I, therefore, propitiate you, as the Supreme and praise-worthy and crave your pardon. O, God! dear and merciful unto me, that you are, you should forgive me, your beloved one, just as a repentent son is forgiven by his father and a friend, by his mate.

Ślokas 45, 46 Having seen Your *Viśvarūpa*, not seen before, by any one else I am elated but, at the same time, my mind is violently shaken with fear. Please, therefore, show me, O God ! O Lord of the celestials ! Abode of the universe ! the same gracious form, of old. O Lord, with countless arms, holding the universe in Your gigantic form ! I long to see You and Your crown, mace and discus and just four arms, as before.

Ślokas 47–49 The Lord said : O Arjuna ! it is because I am pleased with you, this great form of Mine, full of brilliance, embracing the entire universe, endless (without beginning, middle or end) and foremost (the first cause of all), which none except you had ever seen,

has been shown to you by My unfailing will ; O the best of warriors of the Kuru race ! not all the study of the Vedas; performance of *yajñas*, doling out gifts and other acts, such as the performance of ceremonies, fierce *tapas* (austere penance) etc. will ever enable any one, other than a devotee like you, to behold My *Viśvarūpa*. Let there be no fright and let there be no bewilderment, caused by seeing Me in this dreadful form. Completely rid of fear, you shall see well again the form, long familiar to you, which I am now going to show.

Sañjaya said : Having told Arjuna, as above, Bhagavān Vāsudeva (Lord Kṛṣṇa) revealed to him, His usual
Śloka 50 form (with four arms). Having thus assumed His charming form again, through His unfailing will-power, the Lord pacified the frightened Arjuna.

Arjuna confessed : O Janārdana ! seeing this charming human form, of yours, I have become my
Śloka 51 usual self again, regaining my normal faculties.

The Lord said : It is extremely hard to see My extra-ordinary form, which you have seen. Even the celestials
Ślokas 52–54 have not had this vision, although they have always longed for it. Neither through the study and dissemination of the Vedas nor through austerities nor through gifts nor through *yajñas* (sacrifices) can I be seen in the extra-ordinary form, in which you have seen Me. It is only through undivided meditation on Me and unalloyed love, I can be truly known, seen and enjoyed, O terror to foes ! (Arjunā, the *parantapa*).

O, Son of Pāṇḍu! he, who performs the enjoined work, as worship or service unto Me, regards Me, as the
Śloka 55 highest goal of all his endeavours, is solely devoted to Me, devoid of any other attachment and bears

no ill-will towards any one, (enjoys Me fully), being completely rid of all defects like *avidyā* (ignorance) etc., arising from contact with *prakṛti* (impure matter).

(Thus ends chapter 11 expounding *Viśvarūpa Darśana Yoga.*)

Chapter 12

Arjuna enquired : Between those who thus meditate on you with complete devotion, seeking eternal union
Śloka 1 with you, as the highest goal and those, who engage themselves in the contemplation of the individual self (*akṣara* or the changeless), which is not perceived by the sense-organs, who indeed are the better knowers of *yoga*, from the point of reaching the goal quickly.

The Lord replied: In My view, they are the better *yogins*, who meditate on Me with intense longing, fixing the
Śloka 2 mind on Me and seeking eternal union with Me, with ease and expedition.

The *jīvātma* (individual self) cannot be denoted by the words 'celestials', 'human beings', 'brutes' and 'plants',
Ślokas as these are the names applied to the respective
3, 4 bodies, which are different from the formless soul, which is imperceptible. It can reside in all sorts of bodies and yet, it is *avyakta* inconceivable as pertaining to a particular body, a common feature of all souls.. Those, that withdraw the sense-objects, from the respective places of activities, descern the similarity in the essential nature of the souls, residing in other bodies and with this perspective, engage themselves solely in doing good to all beings, also attain the

self *ātman*, enjoying parity with Me, in the matter of freedom from bondage) *saṁsāra*, the cycle, of birth and death).

For those, who resort to the contemplation of this *jīvātman*, the imperceptible; there is, however, greater trouble,
Śloka 5 because access to the unperceived soul can be attained only with great difficulty by the embodied, who are ordinarily prone to regard the body itself, as the self.

O Pārtha! whoever meditatss on Me, attributing to Me, in utter dedication, all their actions, secular and spiritual,
Ṣlokas 6, 7 considering Me alone, as the ultimate end and worships Me by means of the *yoga* of love, as an end in itself, fixing the mind solely on Me (as the highest goal) gets lifted up by Me, ere long, from the deadly ocean of *saṁsāra*.

Therefore, fix the mind on Me alone, with the conviction that I am the end, the ultimate goal; you will hence-
Śloka 8 forth abide in Me (care-free, with Me as the guardian). There is no doubt about this.

In case you are immediately unable to fix the mind steadily on Me, in this manner, better long to attain Me,
Śloka 9 O Dhanañjaya! by means of *yoga*; that is, practice of loving meditation, leading to perfection, namely, fixing your mind on Me, steadily.

If you are unable to practise meditation, better get yourself engrossed in doing-work for Me (such as building
Śloka 10 temples, laying out gardens attached to the temples, cleaning the temple premises, wreathing garlands etc.,). You will attain Me, even by doing such acts, with great love for Me (which will gradually fix your thoughts on Me constantly).

In case you are not able to perform even such acts, with love for Me, you should turn your attention to the
Śloka 11 path of *akṣara yoga*, that is, contemplation of the *ātma svarūpa* or the *ātma yoga* (expatiated upon in chapters 2 to 6), which will lead you to self-less action, in a spirit of loving service to the Lord, renouncing the fruits of all your actions.

The perception of *ātman* (*ātmasākṣātkāra* or realisation of the self), through the contemplation of its true nature,
Śloka 12 is better than the practice of meditation on Me, without love; better still is the *ātmadhyāna* or contemplation of the self, as the means of achieving self-realisation; better than such contemplation is the performance of *karma yoga* (leading to such contemplation and self-realisation) renouncing the fruits (results) of your actions; through such renunciation, you get purged of all sins and acquire peace of mind, which helps by turns, the ripening of the *ātmadhyāna* and the realisation of the self, from which would flow steady love for Me (*parabhakti*).

The *karma-yogin*, who does not hate even those who are hostile and hateful and on the other hand,
Ślokas wishes them well and actively helps them, out of
13–14 deep compassion, in times of distress, who is devoid of the sense of ownership of the body, senses and the physical relatives around, who is free from the false notion that the body is the soul, who remains unaffected, neither elated nor depressed by the so-called (imaginary) pleasures and pains, who treats good and bad, with perfect mental equanimity, who is content with whatever he gets accidentally, for the maintenance of the body, who always contemplates on the *ātmasvarūpa* as distinct from the non-sentient matter, who controls the mind, who has firm faith in

the soundness of the dictates of the scriptures and has surrendered his mind and intellect unto Me, in utter dedication, is dear to Me (and pleased with him, I grant whatever he wants).

That *karma-yogin* is also dear to Me, who is friendly and well-
disposed to one and all; from whom nobody will
Śloka 15 shrink back in abhorrence and who is free from
exultation, intolerance, anger and abhorrence.

He who is not desirous of anything else but the *ātman* who
remains pure by nourishing the body, in the
Śloka 16 manner ordained by th *śāstras*, who does not
interest himself in things outside the scope of
śāstraic functions, who puts up with the oppressive climatic changes as well as the sufferings undergone while discharging the duties imposed on him, by the *śāstras*, who keeps aloof from undertakings, not enjoined by the *śāstras* and who worships Me lovingly is dear to Me.

Again, that *karma-yogin*, who neither exults over the arrival of
things, which are pleasing nor detests the arrival
Śloka 17 of things unwanted and painful, who neither
grieves over losses and privations nor longs to
possess things, who studiously eschews the performance of virtuous acts (with a view to earning merit) even as he shudders to commit sinful acts (inasmuch as *Puṇya* and *Pāpa*, the results accruing from these acts fetter him alike), and who worships Me, is dear to Me.

That *karma-yogin*, who maintains mental equanimity and
treats alike friends and foes, honour and dishonour,
Ślokas cold and heat, pleasure and pain, whose mind
18, 19 remains steadily fixed in the self, who has, there-
fore, no attachment to home and hearth, who is

content with whatever comes to him of its own accord, who remains silent, without heaping praise on donors or blaming the non-givers, himself being indifferent to praise and blame flattery and abuse, and who worships Me, is dear to Me.

However, he who meditates on Me with supreme eagerness, seeking eternal union with Me, following this
Śloka 20 unfailing means of *bhakti yoga*, which yields the nectarean bliss eternal, namely, attaining Me, the highest Goal, is exceedingly dear to Me.

(Thus ends chapter 12 expounding *Bhakti Yoga*.)

Chapter 13

The Lord said : O son of Kuntī! this **body** (through which the soul is invariably functioning) is named the
Śloka 1 *kṣetra* or field (of enjoyment of the fruits of *karman*). The wise men with the correct knowledge of the body, as distinct from the soul within, call him, who knows this fact, as the *kṣetrajña* or the knower of the field.

Know Me also O scion of Bharata ! as the knower of the field, in all fields (the bodies comprehended by the
Śloka 2 expressions 'I am a *deva*', 'I am a man' etc). That alone is true knowledge, in My considered view, which cognises the knower *kṣetrajña*, (the individual soul) as distinct from the known, *kṣetra* (the material body) and Me, as the self (knower) of all selves (knowers) and bodies (the known fields), that is, knowing Me, as the self in all selves and bodies (the latter two entities constituting My body).

Listen attentively to My brief elucidation of the *kṣetra* the material of which it is composed, the sense-organs
Śloka 3 etc. inhering in it, the effects produced by their impact, the purpose it serves and the *kṣetrajña* the self or the knower of the field, his nature and attributes.

The truth about the body and the self (the field and the knower of the field) has been sung by sages like Parāśara
Śloka 4 (in *sāttvika purāṇas)*, in various ways (briefly, as well as elaborately), by the different Vedas separately, and the *brahma-sūtrās* of Śrī Bādarāyaṇa (aphorisms) dealing with *brahman* (the infinite Lord), in a conclusive manner, backed by specific reasoning.

The great elements, the subtle matter *(tāmasa ahaṅkāra)* which evolves into the gross elements, its immediate
Ślokas 5, 6 cause *mahat*, the state of matter above *tāmasa āhaṅkāra* but below *avyakta* or *prakṛti*, *avyakta*, the unmodified matter, the five sense-organs, the five motor organs (of action), the mind (the internal sense), the sense-objects (sound, sight, smell etc.), changes of state, viz. likes, dislikes, pleasures, pains etc. arising from the connection of the self with the body, a compound of the elements (in different proportions), the channel of activity of the sentient self—this is the composition of the *kṣetra,* the field the body, with its effects, set forth herein, briefly.

[Here is an enumeration by the Lord of the virtues (good qualities), developed in the course of the connec-
Ślokas 7, 11 tion of the self with the body, which should be cultivated as means of gaining *ātma jñāna* (knowledge of the self)]; absence of arrogance (arising from pride) resulting in disrespect to superiors, doing good deeds, as a matter of religious duty and not for the sake

of name and fame, abstaining from injuring others by word, deed or thought forgiveness (which enables one to remain calm and unruffled, in the face of affront thrown by others) straightforwardness, adoration of the preceptor and rendering loving service unto him, purity (of mind, body and speech), as enjoined by the *śāstras*, steadfastness, that is, firm conviction in the scriptural commandments, restraining the mind (from musing on subjects other than the self); desirelessness for sense-objects (discarding them, out of sheer disgust), desisting from thinking of the body as the self (bereft of the sense of belonging of bodily possessions and relations). constant awareness of the miseries, arising from birth, death, old age and disease, the inevitable concomitants of contact with the material body; non-attachment to anything other than the *ātman*, restricting the attachment to son, wife, house etc, to the optimum level commensurate with the discharge of one's duties, enjoined by the *śāstras*, always maintaining equanimity of mind, neither elated nor depressed by events (supposed to be) good or bad; single-minded devotion unto Me, sure and steadfast, living in seclusion, away from the impure company of bad people, so as to maintain mental concentration; constant adherence to the contemplation of the self with the thought solely engaged in the realisation of the self-all these are said to be the means of gaining knowledge of the self and its ultimate realisation, while qualities, other than these, arising in the course of the connection of the self with the body, land one in *ajñāna* or nescience, being opposed to the realisation of the knowledge of the self.

Śloka 12

I am going to explain to you the nature of the *ātman* (self or *jīva*), knowledge whereof is to be attained through the means enumerated above. By knowing this, one attains the blissful self (freed from birth, old age, disease, death, etc); it is without beginning, has Me, as its

Master (owner), is great (infinite, though sub-aotmic in size) in intelligence and is said to be neithe *sat* nor *asat* (as it is neither the effect not being produced or created and has no body caused by *karman*, when free from *saṁsāra* nor the cause, as it does not produce or create the universe, as the Lord does, at the time of creation of the world by evolving the primordial matter into changes of state and cannot assume forms voluntarily, at the time of dissolution of the world into the subtle state without name and form).

Śloka 13

The soul (*jīvātma*), free from *karman*, attaining the greatest possible similarity with the Supreme Lord, in characteristics, by virtue of its all-embracing intelligence, can do the work of the organs of sense and action even without having any of these organs; thus it can do the work of hands and feet, eyes, head, face and ears, at all places, and it stands pervading all the things in the universe by means of its infinite intelligence.

Śloka 14

It is capable of cognising and enjoying objects with or without the help of the sense-organs; it is not inherently attached to any body (like that of *devas*, humans etc.) that is, it can remain without a body and need not, therefore, assume any, although it can stay in a body and support it; by nature, the pure self is free from contact with matter, the seat of the triple characteristics of *sattva*, *rajas* and *tamas* and yet, the soul has the capacity to enjoy the fruits of these constituent characteristics of matter.

Śloka 15

It can be without as well as within the elements (bodies made up of the five elements) ; it does not need the help of legs to move and yet it can assume bodies for movement; it cannot be distinctly known (as separate from the body but residing within, possessing such intelligence

and power) by those in the bondage of *saṁsāra*, being very subtle; it is far away (much beyond the grasp of those who do not possess the appropriate qualities enumerated in *ślokas* 7 to 11 *ante*, although it is within the body itself) and yet, it is close by (to those, who have the aforesaid good qualities, which are the means of knowledge of the self).

Although the soul resides in diverse bodies, classified as celes-
tials, humans, brutes and plants, yet, by virtue of
Śloka 16 its intrinsic nature of intelligence, it is indivisible,
but to the ignorant, it looks divided, in terms of
the bodies it occupies; being that, which supports the body, made up of elements, it should be distinguished from the thing (body) supported; it should also be understood as the absorber of the food consumed and the transformer of that food into various forms of matter (which the body by itself, say, a dead body cannot do).

It is the light of even lights (luminous bodies, such as the sun,
the moon, the stars, fire etc. which will not be
Śloka 17 visible to other than sentient beings, possessing
the light of knowledge); it is said (by the Vedas) to
be different from, and superior to matter (called *tamas* in the subtle state); it should be known as intelligence (superior to unintelligent matter); it is to be attained through the means (possession of the qualities) enumerated in verses 7 to 11 *ante*; specially seated in the heart-region of every one, it pervades other parts of the body through intelligence.

Thus the *kṣetra* (the field or the body) as well as the means of
knowledge for attaining the *ātman* and the charac-
Śloka 18 teristics of the *ātman* (*kṣetrajña* or the knower of
the field) have been stated, in brief. My devotee,
who knows these well, becomes fit to attain My state (of freedom from bondage).

Know thou, Arjuna! that both the *prakṛti* (matter) and the
ātman (self) have stood, in close combination,
Śloka 19 from time immemorial; that mental transforma-
tions, such as likes and dislikes, pleasure and pain
(which lead to bondage) and virtues like *amānitva* (absence of disrespect to superiors etc. enumerated in verses 7 to 11, above), arise from matter (body evolved from matter, united with the self).

Prakṛti is the seat (cause) of the functioning of the body
(evolved therefrom, the effect) and the senses (the
Ślokas *karaṇas* or instruments). The *ātman* (self, as the
20, 21 doer or director of the body) is the seat (cause) of
experience of pleasure and pain. Remaining
united with the body the self experiences the pleasures and pains, born of contact with the body, (as distinguished from the inherent bliss of *ātman* when freed from matter). Attachment to pleasures and pains (born of the constituents of matter, the triple characteristics of *sattva*, *rajas* and *tamas*) is the cause of birth in wombs, good and bad (high and low births).

The *ātman* (self, stationed in this body and pervading through
intelligence) prompts the actions of the body, as
Śloka 22 he pleases, approves of its actions, sustains the
body and enjoys the pleasures and pains, resulting
from the bodily activities. He is, therefore, said to be the great lord (of the body) and the *paramātman* (the highest self) great and high, in relation to the body (his empire).

He who understands thus, the nature of the *ātman* and the
prakṛti, with its constituent characteristics, is not
Śloka 23 born again (has no more contact with bodies of
impure matter), after giving up the body (celestial,
human etc.), currently held by him, with untold hardships.

Some, who are perfect in *dhyāna yoga* (contemplation by means of the mind) perceive the *ātman* in the body,
Śloka 24 others who are not so equipped, see the self through *jñāna yoga* which renders the mind fit for contemplation and yet others see the sclf, equipping themselves for the purpose, by resorting to the easier discipline of (knowledge-oriented) *karma-yoga.*

Those, who are not aware of any of these *yogas* (leading to the perception of the self(*ātma ṣākṣātkāra*), practise
Śloka 25 seeing the self, after listening to the teachings of wise men, who have seen the self. Even those, who are deeply engaged in listening to such and then start *kaarma yoga* etc. step by step,tran scend death (purified of their sins and well on the road to meditation).

O best of Bharatas ! know that every little being, mobile (like animals, humans and *deva*s) and stationary
Śloka 26 (like plants), is born as a result of the union of the field (body) and the knower of field (self).

He alone truly sees the self (as it is), who perceivss the individual souls, residing in all the different kinds of
Śloka 27 bodies (as a result of the union of the self and the body), as superior to the body, senses and the mind and, therefore, the highest of all these, equal to one another (in that all souls are the knowers) and non-perishing, although the bodies occupied by them for the time-being, perish.

Perceiving the similarity of the *ātman*, stationed in all bodies, the lord of the respective body, one redeems the
Śloka 28 self (from the cycle of birth and death) by means of the mind (enjoying such clarity of understanding) and thus attains the self (in its pristine purity).

One who sees that all actions (like bending and stretching the
hands and legs etc.) are being performed by the
Śloka 29 body (evolved from matter) binding the self and
not by the pure self (as distinguished from the
bound self), perceives the self truly, as it is.

It is only when one understands that all the change of state (in
girth, stature, complexion etc). of all beings (celes-
Śloka 30 tials, humans etc.), lying in the body (evolved from
matter) and the expansion (of the genealogical
tree into shoots and branches, children, grand-children, great
grand-children and son) proceed from *prakṛti* alone (and not
the self, which is changeless), one attains the self (whose
kowledge is ultimited).

O, Kounteya ! although this *ātman*, the highest self (com-
pared to the body, senses and the mind) remains in
Ślokas the body; it (self) suffers no diminution (in
31, 32 substance), as it is without beginning, neither does
what thc constituent characteristics of the body,
like *sattva*, *rajas* and *tamas* do nor is stained by these
characteristics (despite long contact with the body). Even as
the all-pervading ether is not affected by the various objects
with which it comes in contact, all over, because it is subtle,
this *ātman* (the self, subtler than ether) staying in different
bodies, is not stained by the contituent characteristics like the
upper portion of the louts leaf not getting wet, although it
always remains in water.

O, descendent of Bharata ! just as a single sun illumines the
entire world, by its radiance. the knower (the self)
Śloka 33 cognises, by his intelligence, [illegible] the body (field),
inside out, from head to foot. [The cognisor
(*kṣetrajña*) and the cognised (*kṣetra*) are different even as the
sun is different from the worlds, it illumines. By way of

recapitulation, selves are alike but bodies are dissimilar; selves are imperishable but bodies are perishable; pure selves do not perform the acts but bodies do; selves do not change but bodies undergo transformations, from childhood to youth, youth to old age etc., selves are not stained by the qualities of the body and the self cognises, by its intelligence, the entire body, comprising various parts.]

Śloka 34

Those that thus know the difference between the *kṣetra* (the known) and the *kṣetrajña* (the knower) through the eye of discrimination (knowledge), know and practise the means of liberation of the self from *prakṛti* (which has evolved into the body) and attain the pure *ātma svarūpa* (in its true nature, infinite in intelligence, free from bondage).

(Thus ends chapter 13, expounding *Kśetra Ksetrajña Vibhāga Yoga*)

Chapter 14

Ślokas 1, 2

The Lord said: Arjuna! I am going to elucidate to you another piece of knowledge, different from that already imparted to you, the best of all knowledge relating to *prakṛti* (insentient matter) and *puruṣa* (*jīva* or spirit), knowing which all the sages (engaged in constant contemplation and practice) got rid of this sphere of bondage (*saṁsāra maṇḍala* with its cycle of births and deaths) and attained great perfection (in the matter of realising the pure self). Having recourse to this knowledge (about to be expounded now) the sages have attained My similarity, in

characteristics. They are not reborn at the time of the next emanation of the worlds nor do they suffer contraction of intelligence (as bound souls do) at the time of the dissolution of the worlds.

O Bhārata! I place (unite by means of My will) the seed (the germs of sentient selves) in the immeasurable
Śloka 3 *prakṛti* of Mine, which is the cause of *mahat*, *ahaṅkāra* etc. projecting the worlds. The combination of these two (the sentient selves, the enjoyers and the insentient matter, the field and means of enjoyment) gives rise to the emanation of all beings (from the four-faced Brahmā down to the meanest worm or the tiny blade of grass).

O Kounteya! whatever beings are born and in whichever species (celestials, *gandharvas*, *yakṣas*, humans, reptiles etc.)
Ślokas *prakṛti* (matter) evolved into *mahat*, *ahaṅkāra* etc.
4, 5 is the mother (cause or source and I am the Father, planting the seeds (uniting the selves with the bodies, according to the *karman* of the former). O, long-armed! the constituent characteristics of matter (in its evolved state), *sattva*, *rajas* and *tamas* bind the souls, residing in the respective bodies, although the soul (when not united with matter) is inherently unaffected by these characteristics.

O blemishless one ! among these three characteristics, *sattva* because of its freedom from impurity, breeds no
Ślokas disease and actually promotes health and happiness
6–9 binding the self (to appropriate bodies) through attachment to knowledge and happiness, derived through actions conforming to the dictates of the *śāstras*. O Kounteya ! know that *rajas* excites craving for sensual pleasures and attachment to bodily relatives and friends and binds the self, tenanting the body, to actions, directed towards the achievement of the things, longed for (even considerations

of righteousness and propriety being given the go-by). Know, O descendent of Bharata ! from *tamas* proceeds knowledge, opposed to facts, causing delusion (through errors of commission and omission). It binds the tenants of the bodies (dominated by it) down to dullness, drowsiness (lethargic inaction) and distraction (inattention to duty). O scion of Bharata! while *sattva* causes attachment to the right type of happiness and *rajas* puts one on to action (good or bad) *tamas* leads one astray, obstructing true knowledge and inducing inattention to duty.

O Bharata ! one of these three characteristics predominates
over the other two, at a time. Thus, sometimes
Śloka 10 *sattva* predominates, subduing *rajas* and *tamas*
and likewise, *rajas* prevails over *sattva* and *tamas*,
for a while, and *tamas* holds sway, at some other time, under the influence of one's previous *karman* and the type of food, one takes.

When all the gates of perception of this body the (sense-organs
and the mind) show things as they are, throwing
Ślokas up true knowledge, then one should indeed know
11–13 that *sattva* is predominant. When *rajas* is predo-
minant, there crop up, O joy of Kurūs !
miserliness, greed, restlessness, purposeless motion of the limbs and hankering for sensual pleasures. O, joy of Kurūs ! ignorance, sloth, distraction (from duty) and delusion (knowledge opposed to facts) result from the predominance of *tamas* !

He who gives up the body, during the predominance of *sattva*,
is reborn in the family of knowledgable *yogins*,
Ślokas free from the impurity of ignorance (so as to
14, 15 perform meritorius deeds leading to the kowledge
of the self). Passing away during the predomi-
nance of *rajas*, one is born among those whose activities

(work) are motivated by the desire for fruits (pelf and power in this world and Svarga, the lower heaven on the yonder side); similarly, he who dies during the predominance of *tamas*, gets born in the wombs of beings, devoid of reason (like pigs and dogs).

They (that know the truth about the results springing from
the impact of these characteristics) say that the
Śloka 16 result produced by the good work, done by one
dying during the predominance of *sattva* (without
attachment to the results and in a spirit of serviee to the Lord) is stainless, that is, without the slightest tinge of sorrow and increases the *sattva* in him, ever more; the result reaped by one dying while under the influence of *rajas*, for work done in a spirit of personal aggrandisement, is involvement in the sorrowful cycle of birth and death and the growth of *rajas*, all the more; the work done by one dying, while under the spell of *tamas* steeps him in still more ignorance.

With such augmentation of *sattva*, one gradually gets a clear
perception of the true nature of the self; with
Śloka 17 *rajas*, on the increase, the hankering for the
earthly pelf and power and the pleasure of Svarga
(lower heaven) also increases; with the acceleration of *tamas*, there is gradual increase in distraction (inattention to duty), delusion and dark nescience (ignorance).

Those persons, whose *sattva guṇa* goes up steadily, go upwards
(to the high heavens, freed from bondage) while
Śloka 18 *rājasik* stay on, in the middle (either in the lower
heaven, enjoying the pleasures there or back again
on earth, seeking self-aggrandisement through specific acts, directed towards that end) and the *tamasik* people go downwards (with no scope for resuscitation).

He, who sees, from the vantage point of increassd *sattva*
(acquired through self-less, loving service to the
Śloka 19 Lord, subsisting on *sāttvik* food and thus subduing
rajas and *tamas*), the *ātma-svarūpa* and discerns
that all acts are done only by the constituent characteristics of matter and not by the self, superior to those *guṇas*, attains similarity with Me, in characteristics.

Those that transcend, even while in the embodied state, these
constituent characteristics arising from the body,
Śloka 20 evolved from matter, enjoy the immortal and
blissful selves, freed from the sorrows of birth,
death and old age.

Arjuna enquired: O Lord! what are the distinguishing features
(the inner qualities) of a person who has transcen-
Śloka 21 ded these triple *guṇas* (*sattva*, mixed with *rajas*
and *tamas*, known as *miśrasattva*, *rajas* and
tamas)? What is his behaviour (outward conduct) like? By what means does he rise above these *gunās?*

The Lord replied: O, son of Pāṇḍu ! he does not detest his
being landed in undesirable actions, that is, those
Śloka 22 other than longing for the self, seeing that these
are but, the propensities of the triple *gunas*
(which automatically engender mental illumination, urge for action and delusion); likewise, if he is deprived of and dislodged from anything pleasant (judged by general standards), he would not long for it again, viewing such privation as good riddance.

One, who remains neutral (in regard to things other than the
ātman, the self transcending the triple *guṇas*)
Śloka 23 not moved, one way or the other, by the *guṇas*
and stays silent, having nothing to do with the

activities, the work of the triple *guṇas* (in conjunction with one another), is not led away by the *guṇas* (does not fall a prey to their mischief).

Ślokas 24, 25

He is deemed to have transcended the three *guṇās*, who is even-minded, treating pleasure and pain, happiness and sorrow alike (as neither of these opposites will lead him on to the self, the sole object of his love), to whom lumps of earth, hard stone and gold are just the same (all these being equally useless from the point of view of realising the self) and for the same reason, things, commonly known to be pleasant and unpleasant, make no difference, who is indifferent to praise and blame, honour and dishonour and consequently extends the same impartial treatment to friends and foes alike, who is an adept in discriminating between the body and the self and who totally gives up all worldly undertakings, the material pursuits incidental to worldly existence.

Śloka 26

He completely transcends these *guṇas* and becomes fit for acquiring the state of pure self, who, in addition to possessing the faculties referred to, in *śloka* 19 *ante*, propitiates Me, with single-minded devotion (without being distracted towards any other deity or end) and intense love.

Śloka 27

For, unto him, who worships Me with intense love and unflinching devotion, regarding Me, both as the 'Means' and the 'End' *(bhakti yoga*, reinforced by *prapatti* or loving surrender unto Me), I am the Ready Means (*siddhopāya*), the principal cause for the bestowal of the non-diminishing, blissful *ātmānubhava*, the *śāśvata dharma* or eternal power, the inexhaustible bliss.

(Thus ends chapter 14, expounding *Guṇatraya Vibhāga Yoga*).

Chapter 15

The Lord said: O Arjuna! *saṁsāra,* described by the Vedas as a peepal tree, having its roots above (in Brahmā,

Śloka 1 the four-headed Creator, residing high up in Śatyaloka) and the branches underneath (the created beings, down below, the *devas*, humans, animals etc.), whose leaves constitute (the *Karma-Kāṇḍa* of) the Vedas (prescribing various ritualistic rites for the achievement of different worldly ends), remains in tact (suffering no diminution, till the dawn of true knowledge leading one to detachment). He, who understands this tree (of *samsāra,* the cycle of births and deaths in which each individual is caught up), understands the Vedas (the true import of the *Jñana-Kāṇḍa* alias *Brahma Kāṇḍa* teaching the means of felling the tree of *saṁsāra*, knowledge of the nature of the tree being indeed useful for cutting it down).

The branches of the tree of *saṁsāra,* with its bottom (roots) in Brahmaloka and the top in the human world,

Śloka 2 grow apace because of the activities of the triple *guṇas* (*sattva* etc.), giving rise to the births. The sense-objects are what the leaves are to the tree, making births to look pleasant even as the tender leaves of the tree are pleasing to look at. These branches spread both below (in the shape of inferior births, animals, birds etc) and above (superior births like *gandharvas, yakṣas,* celestials etc). The roots of this tree run also into the human world (as in the case of a banian tree or a creeper on the terrace of the top floor spreading down to the ground floor, taking root there also and again spreading above and below). Actions, good and bad, performed uninterruptedly by the humans, are, in fact, responsible for the superior as well as inferior births, the shooting up of branches both ways.

The bound souls do not understand the structure of this tree, in its true form, as above, neither its beginning
Śloka 3
(attachment to sensual objects, dominated by the *guṇas*) nor its foundation (ignorance, mistaking the body for the self, providing a fertile soil for the growth of this tree) nor its end (detachment from the enjoyment of sensual pleasures). (The bound selves, wanting in the knowledge necessary for the liberation consider themselves as no more than the sons of so and so, father of so and so and owners of such and such things). This peepal tree, with roots grown, deep and hard, in many a direction, has to be felled down by means of the strong and sharp axe of detachment.

The goal (of seeing the true self) from which those, who have attained it, do not get back to *saṁsāra* (cycle of
Śloka 4
births and deaths) should be sought only through detachment from sensual pleasures (the mischief of the *guṇas* and attachment to the Lord, possessing innumerable auspicious attributes. To secure the knowledge necessary for liberation, leading to detachment, one should take refuge in Me the foremost person (the first cause of the universe (cf. ch. 7–śl. 7, ch. 9–śl. 10 & ch. 10–śl. 8) the means resorted to by many seekers of liberation, from olden times.

Those, that take refuge in Me, get freed from the delusion of mistaking the body for the self, get rid of all
Śloka 5
attachment to the sensual pleasures, induced by the triple *guṇas*, remain always absorbed in the knowledge of the self, to the complete exclusion of all other desires, get released from the impact of the pair of opposites (happiness and sorrow) and knowing the distinct nature of the sentient self and the non-sentient matter, attain, through My grace, the goal sought after, that is, the self in the pure state of infinite intelligence, suffering no diminution.

Neither the sun nor the moon nor Agni (fire) can reveal the
self (mental light or the intelligence of the self is
Śloka 6 necessary even to show up the external objects, lit
by these luminous bodies, which cannot, by
themselves, reveal the physical objects around and much less, the self within). The greatest light that is, the light of the self (superior to that of the sun etc.) attaining which, the aspirants for liberation do not come back to *saṁsāra* belongs to Me (being My inseparable but distinguishable attribute, solely dependent on Me).

The eternal soul, which is My inseparable but distinguishable
part or attribute, gets bound (by ignorance in the
Ślokas form of chains of age-long *karman*) and leads
7–9 (hither and thither, according to the *karman*), the
five sense-organs, in conjunction with the mind,
the sixth organ, staying in bodies (of celestials, humans, animals etc., evolved from impure matter). Whichever body this lord of the sense-organs (the bound soul) assumes and whichever body he departs from, he goes on taking with him the six organs and the subtle elements from which the gross bodies are evolved, even as the wind carries with it, as it blows, the smell of flowers, sandal paste, musk etc., right from their sources. The bound soul enjoys the petty pleasures, yielded by the organs of hearing, seeing, touching, tasting, smelling and thinking (mere poisoned honey, as compared with the great joy arising from the realisation of the self and the greater bliss arising from the enjoyment of the Lord).

Those who are under the delusion of mistaking the body for
the self, do not perceive the self as a separate
Śloka 10 entity that is knowledge itself, when it remains
associated with the bodies, whether departing from,
stationed in or enjoying the sense-objects through them. On

the other hand, those, with the discriminating eye of knowledge, do see the self, distinct from the bodies, at all times.

Those who endeavour through *karma yoga* etc. (after taking refuge in Me for the fulfilment of their efforts), get their minds cleansed of impurities and perceive the self even while it is stationed in the body. Those, who lack this equipment, not having trained their minds in this manner, do not see the self, strive as they may (by themselves, without taking refuge in Me).

Śloka 11

Understand that the brilliance of the sun, the moon and the fire, illumining the entire world (removing the external physical darkness, impeding vision) has been bestowed by me, pleased with their worship. I support all beings through My unfettered will (manifested in the form of gravitation), pervading the earth and likewise, possessing and controlling the nectarean moon, I nourish all plants by imparting to them the life-juice.

Ślokas 12, 13

Controlling the vital warmth, the *Vaiśvānara* or the fire, said to be in the stomach of every living being and residing in the bodies of all beings, I digest all the four types of food taken by them (chewed, sucked, licked and drunk), in conjunction with *prāṇa* and *apāna* (the breaths moving up and down respecively).

Śloka 14

I am stationed (as Controller) in the heart of one and all (the seat of knowledge prompting one to do or desist); from Me flow memory (remembrance through prior knowledge and association of ideas), knowledge (conclusion reached through perception, inference, authority and *yoga*) and ignorance (forgetfulness as well as wrong inference, and perversion of knowledge). I alone am denoted by all Vedic names (like Indrā, Somā, Agni etc, being their Inner self, the

Śloka 15

Controller, in the same way as words like 'a celestial' 'a man' etc. denote the self, residing in celestial and human bodies and not the bodies themselves) and I am thus the subject matter of all that is taught in the Vedas; I alone am the bestower of all the fruits promised by the Vedas and I alone know the true meaning of the Vedas (whoever interprets the Vedas, contrary to these teachings of Mine, does not understand the Vedas aright).

Śloka 16

Kṣara and *Akṣara,* the two classes of persons, mentioned in the Vedas, are well-known in the world; the former denotes the multitude of bound selves (from the four-headed Brahmā down to the meanest worm or grass, associated with bodies of impure matter) while the latter denotes the *muktās* or released souls, also known as *kūtasthas,* who have no *karma*-based, perishable bodies and who abide in their own true nature of infinite intelligence.

Śloka 17

Belonging to yet another category, a category of His own, is the *Uttama Puruṣa,* the Supreme Person proclaimed by the Vedas as the highest self, the Puruṣottama, distinct from the insentient matter, the bound and the freed selves, possessing and pervading them all, controlling and sustaining them, being their Lord, Himself undergoing no change. The other categories, owned and supported by Him, undergo changes out of necessity, or have undergone changes, sometime in the past (as in the case of *Muktas,* prior to their release from the bondage of matter).

Ślokas 18, 19

I am well-known as Puruṣottama (Supreme Person) both in the Vedas *(Śrutis)* and the ancillary *smṛtis* (works like those compiled by sage Manu), inasmuch as I surpass the bound self and am superior to the released self, for the reasons expounded above.

O descendent of Bharata ! he, who knows Me, against this background, as 'Puruṣottama' without confounding Me with the other categories of beings, knows every thing that matters (that needs to be known for attaining Me) and (therefore) worships Me, in the manner prescribed.

Thus, the most secret *śāstraic* knowledge, revealing Me, as the
Puruṣottama, the Highest Self, has been imparted
Śloka 20 to you, O faultless one! (fit to receive this know-
ledge). Knowing this, one becomes as good as
having known all that needs to be known and done everything
that ought to be done for attaining Me.

(Thus ends chapter 15 expounding *Puruṣottama Yoga*)

Chapter 16

The Lord said: The following qualities shall be found in the
godly persons (possessed of characteristics trea-
Ślokas sured by them as *daivi sampat* or divine wealth),
1–3 born to carry out the *(śāstraic)* commands of the
Lord:

(i) *Abhayam*: fearlessness, that is, absence of fear on perceiving the cause of all grief, namely, loss of, or separation from the objects of one's desire and coming in contact with undesirable persons and things, obnoxious;

(ii) *Sattva saṁśuddhiḥ:* profound purity, free from traces of *rajas* (passion) and *tamas* (delusion), the real causes of vices like avarice, deceit, jealousy etc;

(iii) *Jñāna Yoga Vyavasthitiḥ*: steadfast adherence to the discipline of *karma yoga* etc, practising which one clearly distinguishes the sentient self from the insentient body;

(iv) *Dānam*: giving gifts (of wealth acquired by legitimate means, to deserving persons, according to one's means);

(v) *Dama:* mental control, that is, withdrawing the mind from the contact with the sense-objects;

(vi) *Yajña*: performing the five *mahāyajñas* etc, in a spirit of service to the Lord and without attachment to the fruits thereof;

(vii) *Svādhyāya*: reciting the Vedas, fully conscious of the fact that they all elucidate only the glory of the Lord, His cosmic wealth and the manner of worshipping Him;

(viii) *Tapas:* practising austerities, as laid down in the *śāśtras*, in order to gain fitness to worship the Lord;

(ix) *Ārjavam:* straightforwardness, that is, oneness of thought, word and deed;

(x) *Ahimsā:* non-infliction of pain on others, in any form;

(xi) *Satyam* : speaking the truth, as seen and comprehended, without, however, harming others;

(xii) *Akrodhaḥ* : absence of mental irritation that cause suffering to others;

(xiii) *Tyāgaḥ* : giving up possession of things and persons inimical to the good of the Self;

(xiv) *Śāntiḥ* : restraining, through constant execrise, the organs of sense and action from getting immersed in the relative sense-objects;

(xv) *Apaiśunam* : refraining from bearing tales, injurious to others;

(xvi) *Dayā bhūteṣu* : compassion for all beings, friend and foe alike—not mere outward sympathy but active and conscientious effort to relieve the distress of the sufferers;

(xviii) *Mārdavam* : being of a gentle disposition, facilitating mixing up freely with good people;

(xvii) *Aloluptvam* : absence of longing for improper sense-enjoyment;

(xix) *Hṛḥ* : being caught up with a gnawing sense of shame over doing some thing, which ought not to have been done;

(xx) *Acāpalam* : not wavering in the face of temptations, thrown by the objects of enjoyment, near at hand;

(xxi) *Tejas* : overpowering mental brilliance (not being cowed down by evil-minded persons and at the same time, possessing the ability to cow them down);

(xxii) *Kṣamā* : readiness to forgive others even while being harassed and persecuted by them;

(xxiii) *Dhṛtiḥ*: courageous adherence to duty, undeterred by calamities, born of a clear concept of duty;

(xxiv) *Soucam*: purity of thought, word and deed, enabling the due performance of the duties enjoined by the *śāstras*;

(xxv) *Adrohā* : not exploiting others and obstructing them from the due performance of their duties and rising to their due stature; and

(xxvi) *Nātimānītā*: absence of illegitimate or excessive pride (on account of one's birth, position, learning etc.).

O, Pārtha! the characteristics possessed, on the other hand, by the devilish, born to break the Lord's
Śloka 4
commands, regarded by them as their wealth (*āsurī sampat)*, are:

(i) *Dambaḥ:* ostentatious display of religious practice, so as to deceive the public, rather than to obey the *śāstraic* commands, as such;

(ii) *Darpaḥ:* arrogance born of elation due to pelf, power and sensual enjoyment, in general, bedevilling the sense of discrimination between what ought to be done and what ought not to be done;

(iii) *Abhimānaḥ:* excessive pride (beyond pardonable limits), pride on account of birth, wealth, valour,learning etc. ;

(iv) *Krodhaḥ :* mental irritation (anger), resulting in the infliction of pain on others;

(v) *Pāruṣyam:* harshness, injuring the feelings of even good people;

(vi) *Ajñānam:* absence of the right type of knowledge and the resultant inability to discriminate between God and man, good and bad.

While *(daivī sampat)* divine wealth leads one gradually (through the realisation of the self) -to liberation, the
Śloka 5
(āsuri sampat) devilish wealth inevitably drags one down to bondage. Do not, however, grieve (under the torturing suspense as to the category to which you are deemed to belong) O, son of Pāṇḍu! You are indeed born to divine wealth (*daivī sampat*), as the illustrious son of an illustrious father);

In this abode of action *(karman,)*, two categories of beings are born, namely, the divine *(daivī)* and the devilish
Śloka 6
(āsurī), the former with good deeds, done in the past, to their credit and, therefore, obeying the

Lord's commands and pursuing the paths of discipline (*karma yoga* etc.) prescribed by Him and the latter defying the Lord's commands (the dictates of the *śāstras*) under the evil spell of their past misdeeds. Enough has been said by Me already about the former (the divine); listen attentively, o Pārtha! to what I now say about (the conduct of the latter) the devilish.

Ślokas 7–9

The devilish people (*āsuri* type) are not aware of the means of prosperity (here and yonder), laid down in the *śāstras* or the means of liberation from bondage. Neither the purity (of mind and body), necessary for religious pursuits nor right conduet nor truth exists among them. They do not recognise this universe as the creation of *Brahman*, the Supreme Lord, at His volition (*śaṅkalpa* or will), supported and controlled by Him, as the Sovereign Master of all things and beings. They declare, on the other hand, that every thing is produced by sexual eonjugation and there is scarcely a thing, which is not so produced (thus banishing from their minds the concept of that superfluous interloper, named, God). Relying on such heretical notions (opposed to truth), these evil people of poor intelligence [unable to distinguish the soul (self) from the body] and cruel deeds are themselves ruined and corrupt those coming in contact with them, thus working for the total ruin of the universe.

Ślokas 10–12

Clinging tenaciously through ignorance, to desires, which cannot be realised, to illegitimate means (money acquired through deceit, smuggling, black-marketing, gambling etc.) and having recourse to impure vows (not prescribed or permitted by the *śāstras* their actions are prompted by vanity, pride and arrogance. Not realising that their spans of life are of short duration, precarious and uncertain, these people embark on over-ambitious material projects, not possible of attainment, even

if they worked for it till the end of the universe and regard, with impetuous certainty, that there is no goal of existence higher than the enjoyment of sensual pleasures; bound by strings of desires, in their hundreds and ever animated by lust and wrath, they strive to amass money by unjust means for the appeasement of their sensual desires.

Deluded by ignorance, these people think and declare, as follows:

Ślokas 13–15

" These properties (lands, houses etc) have been gained by me through my own ability (not as the Lord's reward for good deeds done in previous lives) and I am going to achieve, all by myself, these other desires of mine (once again, not reckoning with the unseen, external agency of the Lord). This enemy has been liquidated by my might and I am going to annihilate others as well; I am my own Lord, as well as of others, it is because of my inherent power and strength that I enjoy sensual pleasures; I have achieved success (in various fields), I am strong (in body and mind) and I am happy (well-placed in life, with all material comforts, beautiful wife, accomplished children etc.); By my own efforts, I am wealthy and well-born (conferring distinction on the family through my birth); self-made man that I am, who is there, in this world equal to me ? I will display my wealth, by performing sacrifices and giving gifts, thereby securing the supreme happiness of being acknowledged as a munificent donor". Thus, the devilish people fancy, deluded by dark nescince, inducing in them the wrong notion that anything can be done and achieved independently, unaided by the Lord's will and grace.

Caught up in the vortex of delusion that everything can be

Ślokas 16–17

achieved through sheer brute-strength and distracted by a multiplicity of ambitious plans of doing this, that and so many other things, wholly in the manner conceived by them and grossly

addicted to the enjoyment of sensual pleasures, these people die, in the midst of all their plans laid on the plank of self-delusion and pleasures and inevitably fall into foul hell. These people indulge in self-praise and remain inactive, consumed by the pride of wealth, learning, parentage, etc. They perform *yagas* (sacrifices), if at all, only for name and fame and ostentatious display (of titles like *Śatakratu*, *Vājapeya* etc.) and that too, not in the mandatory manner, laid down in the Vedic texts.

Śloka 18

Subsisting thus on their egotism, gloating over their brute-strength, feeling arrogant that there is none equal to them and rudely complacent that a mere wish on their part is enough to bring about the fulfilment of all their desires and pouring out their revengeful wrath on those that seem to thwart their ends, these people do not brook My greatness and, therefore, hate Me and try to set at naught, through specious arguments, My Omni-presence and universal control, as the In-dweller of all things and beings, including these very people.

Ślokas 19, 20

These haters, cruel, impure and worthless (the meanest of beings), I throw into continuous rounds of births and deaths and that, in the wombs of the devilish. O Kounteya ! cast in the wombs of the devilish, which are far from conducive to attaining Me, birth after birth, these people sink lower and lower, steeped, ever more in ignorance, affording no scope whatsoever for their being conscious of My existence and much less, attaining Me.

Ślokas 21–23

Passion, anger and greed are the three causes, the gates of entry into this hell of devilishness, ruinous to the self (by making it forget its own true nature and thus depriving it of the knowledge of the Lord). As this devilish nature goes on degrading these people

still further, it is worse than hell, which, after all, is a purgatory which purifies the sinners consigned to it. One should, therefore, studiously avoid these three gates and be at a safe distance from them. O Kounteya ! he, who is free from these three causes, the gates of entry into the dark dungeon of ignorance; does, good to his soul, that is, gains true knowledge, of the self, the goal to be attained and the means of attaining it and thus attains Me, as the highest goal. He who casts aside My commands, in the form of the Vedas and the ancillary texts and treads the path, dictated by his own sweet will and pleasure, does not attain success or happiness, in this world and there is, therefore, no question of his attaining the highest goal, on the yonder side.

Śloka 24

The Vedas (as elucidated by the *Dharma-Śāstras, Itihāsas, purāṇas* and exemplified by the practices of godly men) constitute, therefore, the authority for you, O, Arjuna! in determining what is right and what is wrong, what to do and what to desist from. Knowing correctly the tenets propounded therein (Puruṣottama, as the highest truth, *karma-yoga, jñāna-yoga* and *bhakti-yoga*, already expatiated on, the right means and loving service of God and the godly, the Supreme End), you (born to *daivī sampat*, divine wealth) should, in this state of bondage, discharge properly the duties, enjoined on you by the *śāstrās*.

(Thus ends chapter 16 expounding *Daivāsura Śampat Vibhāga Yoga*

Chapter 17

Arjuna enquired: O, Lord! what is the state of those, who worship with faith without, however, conforming
Śloka 1 to the mandates of the *śāstras?* In which of the three groups, namely, *sāttvik*, *rājasik* or *tāmasik* will they be classified?

The Lord replied: the faith of embodied souls is three-fold, namely, *sāttvik*, *rājasik* or *tāmasik*, according to
Ślokas 2, 3 the peculiar nature of each individual soul. Listen attentively to what I say about these. O, descendent of Bharata! faith is engendered in accordance with one's mental make-up (the *sāttvik*, *rājasik* or *tāmasik* nature of the mind). A person is but the projection of his faith and so, it is the type of faith one has, that determines the type to which he belongs.

Persons with *sāttvik* faith (in whom *sāttvik* predominates) worship celestials (like Indrā, yielding happiness
Śloka 4 of a high order without the tinge of misery); those with *rājāsik* faith, worship *yakṣas* (like Kubera) and demoniacal beings (like Rāvaṇa, yielding slight happiness along with misery) and the rest, with *tāmasik* faith, worship dead bodies and hordes of ghosts (yielding happiness, no better than misery).

Understand that those, who practise austerities and perform *yāgas* etc. frightfully rigorous but not conforming
Ślokas 5, 6 to the mandates of the scriptures, prompted by egotism, passion, likes and dislikes, relying on their own strength, thereby emaciating the body, made up of the five elements, and torturing the soul within, My

property (cf. ch. 13–śl. 28, ch. 15–śl. 7); are of devilish faith (which will not only go unrewarded but come in for punishment, in the other worlds for transgressions of My mandates).

Śloka 7 Listen to what I am going to relate to you, in regard to the difference in the food consumed, sacrifices performed, austerities practised and gifts given by people, according to the predominance of *sattva*, *rajas* or *tamas* in them.

Śloka 8 Taking the food, to begin with (because it vitally affects the mind and induces different mental states), foods which increase longevity, knowledge, strength, health, pleasure and happiness and which are sweet, lubricating (with its ghee and oil content), nourishing and pleasant to look at, are liked by the people in whom *sattva* predominates.

Śloka 9 Foods, which are bitter, sour, salted (more than moderately), excessively hot, very pungent (causing too much thirst), and which induce dryness in the body and burning sensation, ultimately giving rise to pain, regret and disease, are the favourites of those in whom *rajas* predominates.

Śloka 10 Food, which has deteriorated due to lapse of time, acquiring a different taste, decomposed and ill-smelling, the remnants of food, consumed by youngsters and impure persons and food, which has not been offered to God, are the kinds of food, pleasing to those in whom *tamas* predominates. These foods only serve to augment the *tāmasik* qualities (besides giving rise to pain and disease, as in the case of *rājasik* foods).

[Even as the diet prescribed by the physician is adhered to, for the preservation of physical health, the diet prescribed by

the *śāstrās*, namely *sāttvik* food, should be adhered to, for securing spiritual well-being, the *rājasik* and *tāmasik* varieties of foods being studiously eschewed].

Yajñas (sacrifices performed, as ordained by the *śāstras* by those, who do not seek the fruits thereof, making up the mind that they form part of worship, a matter of duty, constitute the *sāttvik* type.

Śloka 11

O best of Bharatas ! understand the *yajñas*, performed with an eye on results (such as seeking the reward of stay in lower heaven etc.) and for earning name and fame in this world, as *rājasik*.

Śloka 12

Yajñas performed with money and material, not acquired in the manner prescribed by the *śāstras*, without due faith, without the association and blessings of brahmins (learned and godly), lacking in *mantras* (hymns and formulae repeated during Vedic ceremonies) and dispensing with the presents, *dakṣinā* to brahmins, at the conclusion of the rituals, are of the *tāmasik* type.

Śloka 13

[And now, the three kinds of *tapas* or austerities]

Physical or bodily austerity consists in showing due regard and reverence to the celestials, the twice-born (brahmins), *ācāryas* (spiritual teachers) and learned persons (by prostrating before them, remaining in a humble posture, betokening reverence and so on) cleanliness (bathing in holy waters), co-ordination of mind and body (making the latter fall in line with the former,) *brahmacarya* (continence, that, is, keeping away from women and avoiding the risk of temptation) and *ahimsa* (not hurting other living beings).

Śloka 14

Vocal austerity consists in speaking the truth, in an agreeable manner (without harm to other beings), uttering
Śloka 15 sweet words benefical to others, without causing flutter or fright in others and recital of the Vedas (*mantras* sacred to the highest Lord).

What is said to be mental austerity denotes tranquility of mind, desire for the happiness and prosperity of one and
Śloka 16 all, control of speech (the mind restraining the tongue from expressing what is not already well thought-out), fixing the mind firmly on the object of meditation keeping the mind clean and out of bounds to the sense-objects and all other things militating against the realisation of the self and blurring its image.

The *śāstras* declare that the three-fold austerity (referred to, in the three preceding *ślokas*), practised with
Śloka 17 great faith, by those who look upon such *tapas* as an end in itself that is, as but the worship of the Lord, is *sāttvik* (good and pure).

What is practised with the ulterior motive of securing name and fame and rising in the estimation of others and
Ślokas 18, 19 with a show of pomp and ostentation, besides being intent upon securing the fruits of the *tapas*, is said to be *rājasik* and it is unstable and impermanent (even as the limited fruits thereof dwindle down, with the passage of time). Austerity, practised with undue suffering and stupid obstinacy (regardless of one's capacity and *śāstraic* sanction), is said to be *tāmasik* (dark and deluded).

As regards giving gifts, those given at the appropriate time and place, to deserving persons (from the point of
Śloka 20 need, character, learning etc) without expecting anything, in return, (giving merely for the sake of

giving), will be deemed by the *smṛtis* (elucidating the purport of the Vedic texts) to be *sāttvik* (good and pure).

Ślokas 21, 22

Gifts made, in return for prior obligations, (and that too, palming off mere dregs, worthless stuff, as an apology of a gift) or for committing the recepients to future obligations or for earning merit and thus motivated by considerations of personal gain, are pronounced to be *rājasik.* Gifts given at the time and place, specifically prohibited by the *sāstras,* and to undeserving persons (who would use them for improper or immoral purposes) and that too, with disrespect and contempt are dubbed as *tāmasik.*

Śloka 23

The three words, *'om' 'tat'* and *'sat'* (with which all the Vedic, texts bearing on *karmas* or rituals commence) are associated with *Brahman* and the Vedas (which commence with the first of these three words, forming a constituent part, the latter two words expounding the greatness of the *karmas,* rituals like *yajñas,* austerities and giving gifts). At the beginning of creation, these three words (sound) were brought into existence by Me along with brahmins, kṣatṛiyas and vaiśyas (the *traivarṇikās,* entiled to participation in Vedic k*armas*), the Vedas and the *yajñas.*

Śloka 24

Because of this connection, instituted by Me, the word *om* stands prefixed to the Vedic texts enjoinining *karmas,* like sacrifices, austerities and giving gifts etc. and it is chanted at the beginning of the recital of the Vedic texts by the twice-born (brahmins, kṣatriyās and vaiśyas).

Śloka 25

The word *'tat'* (one of the proper names of the Lord, cited in *Viṣṇu sahasranāmā*) is to be specially pronounced by those who perform acts, such as *Vedādhyayana* (recital of vedic texts), *yajñas* (sacrifices) *tapas,*

(austerites) *dāna* (giving gifts), solely longing for salvation, that is liberation from bondage and no other results.

The word '*sat*' is universally (both in the Vedas and the world) used to denote all good things that exist.
Śiok 26 Likewise, O Pārthā! the word '*sat*' is used for denoting all auspicious activities and is uttered at the commencement of Vedic *karma* by those seeking wealth power and material prosperity.

Therefore, steadfast adherence by the *traivarṇikas* (brahmins etc.) to *yajñas* is also denoted by the word. Thus,
Śloka 27 by their connection with the three words, '*Om*', '*sat*' and '*tat*' the Vedas, the twice-born and the Vedic *karmas* are distinguished from the rest.

O! Pārthā! whatever is done without faith, be it the performance of *yajñas*, the giving of gifts or the practice
Śloka 28 of austerities is said to be *asat*; not good and praiseworthy and therefore, as good as non-existent. Neither here nor after death will these be fruitful.

(Thus ends chapter 17 expounding the
Śraddhātraya Vibhāga Yoga.)

Chapter 18

Arjuna said : O, mighty-armed! Hṛṣikeśa! O, killer of Keśi, the demon! I wish to know the distinction between

Śloka 1

the essential nature of *sanyāsa* and *tyāga* (the expressions, occuring in the *mokṣa śāstra*) considered to be the means prescribed for salvation.

The Lord said: some learned persons hold that *sanyasa* connotes the discontinuance of the performance of

Śloka 2

all *kāmya karmas* [optional works; as distinguished from the *nitya* (daily) and *naimittika* (occasional) works] while others, also passing off as experts, say that *tyāga*, in this context, denotes the giving up of the desire for the fruits of all works *(nitya, naimittika* and *kāmya karmas)*.

Some wise men (the followers of Kapila and some self-styed *vaidiks* following in their foot-steps) say that all

Śloka 3

karma (works) like *yajñas* etc, should be given up as inherently evil and injurious (because of their binding nature), by the seekers of salvation, *mokṣa.* Others (the pundits, who are knowledgeable enough to sift the ground and are clear in their minds as to what to accept and what to reject) affirm that *karmas* such as *yajñas*, giving gifts and practising austerities, should not be given up.

O best of Bharatas! in regard to *tyāga* (the subject of controversy), listen, to My decision: *tyāga* as you know

Śloka 4

has already been expounded by Me, O, tiger among men! as of three kinds (giving up attachment to doership, to work and to the result thereof, that is, attributing all works to Me, bereft of the sense of doership and enjoyment, ch. 3–śl. 30).

Yajñas (sacrifices), *dāna* (giving gifts) and *tapas* (practice of austerities) should not be given up by one longing for liberation from bondage till the end of one's life, as they are destructive of all previous sins, standing in the way of the fruitful consummation of the practicant's meditation (on the Lord).

Śloka 5

O Pārtha! My decision, that even these *karmas* (which constitute My worship, like meditation) ought to be done as duty (till the day of death) by one longing for *mokṣa* (liberation), giving up attachment to (i) doership, (ii) the idea that the work is one's own, aimed at specific results and (iii) the fruits of such actions, is the best (unlike the half-baked views of others, set forth earlier).

Śloka 6

Giving up the performance of the ordained *nitya* and *naimittika karmas* like the five *mahāyajñas* (Vaiśvadeva etc), under the delusion that these will bind the self, is said to be *tāmasa tyāga* (opposed to the true meaning of the *sāstras*; actually, these works serve to purify the mind and stabilise meditation, thereby bringing liberation within easy reach).

Śloka 7

Those, who give up the duties, prescribed by the *sāstras*, such as the *mahāyajñas* etc. (leading the practicants to liberation, through the grace of the Lord, whom the due performance of such duties pleases), on the ground that they entail painful efforts in acquiring money and materials besidcs bodily exertion and resort to *jñana yoga* contemplation of the self through knowledge, will be deemed to have done *rājasik tyāga* (not according to the true meaning of *sāstras*) and they will, therefore, not, achieve the intended result of such *tyāga*, namely, acquisition of knowledge of the self.

Śloka 8

O Arjuna! when the daily and occasional works, ordained by the *sāstras* (according to one's *varṇa* or occupation
Śloka 9 and *āśrama* or station in life), are done, as a matter of duty (an end in themselves, the worship of the Lord for His pleasure), giving up attachment to doership, to work and the results thereof, that *tyāga* is considered to be *sāttvik* (good and pure, being in accordance with the true meaning of the *śāstras*).

A highly intelligent person, cleared of all doubts and consequently knowing the true meaning of the *śāstras*,
Śloka 10 in respect of *tyāga*, who is well-established in *sattva* and thus gives up attachment to doership, ownership and the fruits of all works performed by him, as ordained by the *śastrās*, neither detests bad work (yielding undesirable results, sins through inadvertent mistakes etc.) nor clings to good work (yielding desirable results such as Svarga, dutiful sons, cattle-wealth, food etc.) as he is not after the results of either kind but solely after the Lord's pleasure.

It is well known that it is impossible for any one, supporting a body, to give up work altogether (he cannot
Śloka 11 support the body without eating and he cannot eat without offering to the Lord and offering to the Lord has to be preceded by the *mahāyajñas*, Vaiśvadeva etc. for which wealth has to be acquired, involving action). All the same, he, who renounces the fruits of such works (as well as attachment to doership and ownership of works), is recognised by the Vedas, as a *tyāgin* (one, who has given up, in the real sense).

The results of *karmas* which are of three kinds, namely, undesirable (like suffering in hell), desirable (like
Śloka 12 enjoyment of pleasures in Svarga) and mixed (wordly attainments like family wealth, power etc.

yielding both happiness and misery) accrue later (either in this very life or the lives to come, after the work is over), to those who are not *tyāgins*, (as defined earlier) but never to (neither here nor hereafter) *sanyāsins* (used in the same sense as *tyāgins*, as these two are synonymous and not different according to the Omniscient Lord Kṛṣṇa).

Śloka 13 O long-armed ! know from Me those five established causes (factors), set forth in the Vedas, disseminating true knowledge, as operating for the accomplishment of all actions (*karmas*).

Ślokas 14, 15 Be it an act prescribed by the *śāstras* or one prohibited, a person commences it through his body, speech and mind; the *body* (in which the self resides), the *doer* (the self, under the powers granted by the Lord), *the organs of different kinds* (organs of action and the mind), *the five fold-air* (*pañca prāṇas*,) working in various ways) and *the Lord* the fifth in the list (who is the In-dweller and who alone can grant the fruits of actions) are the causes of these acts.

Śloka 16 When the truth is like this (that the self does work, subject to the will of the Lord, who has dowered on him the body, the organs of acton, the mind etc. capacitating him for action), if a person looks upon himself alone, as the doer of the works with knowledge, contrary to facts (not chastened by the study of the spiritual science) he just does not see (the truth that he is dependent on the Lord and the powers and accessories granted by Him).

Śloka 17 If a person is free from egotism and divests himself of the sense of doership (which, in effect, vests in the Lord) and is consequently not attached either to the works (attributing them all to the Lord) or the

results thereof, even if he kills the warriors like Bhīṣma, Dhroṇa and others, ranged opposite, on the battlefield (righteous war), he does not become a killer (in the sense in which criminals commit murders and culpable homicide) nor is he bound (by the consequences of man-slaughter. discharging, as he does, the duty of a *Kṣatṛya*)

Śloka 18

The three-fold stipulation in the *śāstras*, in regard to works, is (i) knowledge of the work to be done, (ii) the work itself and (iii) the knower (who learns the mode of operation etc). Of these three, 'work' (the middle one) again comprises three components, namely, the means (with which works like 'sacrifice' etc. are to be performed), the work (sacrifices etc.) and the doer (who performs the sacrifice etc. after equipping himself suitably).

Śloka 19

The knowledge pertaining to the work to be done, the work (including the materials and equipment necessary therefor) and the doer are again of three kinds, depending upon the impact of the constituent characteristics of *sattva*, *rajas* and *tamas*. Hear from Me about them also, truly, as they are.

Ślokas 20–22

Understand that knowledge to be *śāttvik* by which one perceives (while doing work) the similarity (in knowledge and intelligence) among the selves of all beings, capacitated for work, undivided (by contours, complexion and sex) and unchanging (by growth and decay), although they are cast in different *varṇas* like brahmins (teachers and priests) kṣatṛyas (warriors) vaisyas (farmers and traders) and 'śūdrās' (servants) and bodies of different colour, height, size and sex, liable to growth and decay. Know that knowledge to be *rājasik* by which one sees (while doing work) the souls in the different bodies, as diverse and of different sorts, because of the difference in colour,

height, size, sex and attachment to doership, ownership and fruits of the works. That knowledge is pronounced as *tāmasik* which is petty (in yielding results), ill-conceived (holding the selves to be different and dissimilar, in terms of race, caste, creed colour etc.) and clinging, without proper and adequate reason, to one work (like the worship of the dead and low order of beings), as if it were the be-all and end-all of all existence.

Ślokas 23–25

The work enjoined, appropriate to one's occupation *(varṇa)* and station in life (*āśrama*) performed without attachment to doership and ownership, without love (of fame or ostentation) or hatred (of ignominy or oblivion) and as a matter of duty (duty for duty's sake), with no desire for results, is said to be *sāttvik*. The work, performed, with undue strain and hardship by one who is egotistic (looking upon himself as the doer, independent of the help of any one else) and is after results (name and fame, enjoyment of the pleasures of Svarga etc) is said to be *rājasik*. Work, which is dubbed as *tāmasik*, is the one commenced through ignorance (of the fact that all actions are subject to the Lord's will and the doership virtually vests in Him) and without studying the implications, the trouble to oneself and others, the expenditure it entails in the shape of money and materials, the attendant injury to living beings and one's own ability to put it through, successfully.

Ślokas 26–28

The doer who is free from attachment to the results of the works performed by him, who is not egotistic (looking upon himself, as the doer), who is persevering (putting up with the troubles cropping up, along the way) and enthusiastic (zealous) and remains unaffected by the success or failure of his actions, is said to be *sāttvik* (good and pure). The doer, who longs for name and fame; who wants to attain the fruits of his actions,

who is miserly (keeping the purse-strings much-too-tight), who is bent upon giving trouble to others (exploiting them), who lacks the requisite standard of purity for the work on hand and who feels unduly elated by success and is undly depressed by failure, is said to be *rājasik*. The doer who is unfit to do the work, enjoined by the *śāstras* (lacking the requisite knowledge and conduct), who has not acquired knowledge at the feet of *ācāryas* (spiritual teachers), who has no aptitude for work and is, therefore, inclined to be lethargic, who has a taste for black magic and other allied things, aimed at landing others in long-standing troubles, who is deceitful and who gets easily depressed, making much of trifles, is said to be *tāmasik*.

Śloka 29

O Dhanañjaya ! listen attentively to the three-fold difference in one's sense of judgment (discerning what is true, good and wholesome as distinguished from the otherwise) and perseverence (getting along with the work already begun, encountering the difficulties *en route*), depending upon the impact of three *guṇas* (*sattva*, *rajas* and *tamas*), now being explained by Me.

Ślokas 30–32

O Pārtha ! that judgment is called *sāttvik* which helps the correct appreciation of the means of prosperity in this life, as well as the means of salvation, what ought to be done and what ought not to be done (by people in different walks and stages of life, according to time, place and circumstances), fear (of transgression of the *śāstraic* decrees and injunctions) and fearlessness (in adhering to the dictates of *śāstras*), bondage (terrific involvement in the cycle of birth and death) and liberation (blissful salvation). That judgment is said to be *rājasik*, O Pārtha ! by which one understands, erroneously, *dharma*, the means of prosperity in this world and of blissful salvation yonder, and *adharma* (what is opposed to

dharma), what ought to be done and ought not to be done (by people in different walks and stages of life, according to time, place and circumstances). O Pārtha ! *tāmasik* judgement is that which sees everything upside down, obstructed, as it is, by delusion and ignorance. For example, it mistakes *dharma* for *adharma* and *vice versa* (whereas *rājasik* judgement comprehends milk as of yellow colour, *tāmasik* judgement mistakes milk for poison and poison for milk, the former variety of judgement thus erring only in regard to the attribute of a substance and the latter variety, erring in regard to the substance itself).

Ślokas 33–35

O, son of Kuntī! the *sāttvik* type of perseverence (steadfastness) is that by which one holds fast to the *yoga* of meditation and realisation of the Lord by controlling the activities of the mind, the vital breath and the organs of sense and action and directing them all, to the end in view. O, Arjuna! the *rājasik* type of perseverence is that by which one who hankers after the results of his actions, holds fast to *dharma* (as the means for the achievement of worldy ends), sensual enjoyment and wealth (directing the activities of the mind, vital breath and the organs of sense and action to the end in view). O Pārtha! perseverence exhibited by one of perverse mind, who holds fast to activities of the mind, the vital breath and the organs of sense and action, in such a manner that they lead to sleep, fear of enmity, grief (due to quarelling with friends and relatives, in a fit of passion) and great depression (through extravagance, prompted by vanity) as well as intoxication with joy (from sensual pleasures, pelf and power), is *tāmasik*.

Śloka 36

Now hear from Me, oh best of Bharatas! about the three kinds of happiness, derived by the selves, working, with knowledge, linked again to the three *guṇas* (*sattva* etc).

That happiness is declared to be *sāttvik*, in which one revels through contsant practice and attains the end of all miseries, the nectarean maturity of efforts (painful and exacting though, in the initial stages), arising out of the purity of knowledge of the self (untainted by sense-objects and bodily distractions). That happiness is considered to be *rājasik*, which is comparable to nectar, in the initial stages while enjoying the sensual pleasures, but which, at maturity (when the actions yield results) is obnoxious like poison (even as poisonous foods and drinks taste nice but ultimately kill the consumer). That happiness is pronounced to be *tāmasik* (dark and deluding), which arises out of drowsiness (extra-fondness for sleep), dullness (craving for repose) and distraction luring one to lack of concentration and the resultant inattention to duty) and deludes the self, all the time (with no scope of putting him on the right track, at any time).

Ślokas 37–39

There does not exist a single soul, divorced from these three characteristics of *sattva, rajas* and *tamas*, born of its association with bodies, either among men, animals and plants on earth or even among the *devas* in Svarga (the lower heaven). O, terror to foes! previous *karmas* are the causes for the current birth of the individuals as 'brahmin', 'kṣatṛya', 'vaiśya' and 'śūdra' and their respective callings and duties have also been well and truly laid down by the *sāstras*, in keeping with the particular state of those *karmas (sāttvik, rājasik* or *tāmasik).*

Ślokas 40, 41

The normal duty, the discharge of which should be striven after, by brahmins, arising from their own state of previous *karmas*, consists of :—controlling the outer organs of sense and action (*śama*), restraining the mind and the internal organs (*dama*), practising austerity, restricting sensual enjoyment, in the manner laid down in

Śloka 42

the *sāstras* (*tapas*), acquiring purity so as to be fit to discharge the duties enjoined by the *sāstras,* developing the quality of forgiveness (unaffected by anger even when persecuted by others), being straightforward (maintaining oneness of thought, word and deed, in dealing with others), acquiring knowledge of the highest (Lord) and the lower order of things and beings (the sentient selves and insentient matter) and specialised knowledge, in respect of the extra-ordinary attributes of the Lord and unshakable faith in the Vedas and their teachings.

Heroism (fearlessly entering the thick of a battle), commanding stature, that is, the halo or brilliance,
Śloka 43 overcoming all opponents (*tejas*), perseverence (bringing to a successful conclusion, a work, already begun, whatever be the odds), ability to do anything, however intricate and difficult, not flying away from battle even while facing certain death, giving gifts (even to the extent of transferring the ownership of one's property to another) and power of controlling others (ruling over others, protecting the good and the righteous and punishing the wicked)– –all these arise from the normal duties and vocation of the kṣatṛyas, incidental to the state of their own past *karmas.*

Agricultural farming, cattle-breeding and trade form the normal duties of vaiśyas, arising from the state of their
Śloka 44 own past *karmas.* Service unto those following the callings, referred to above, is the duty of śūdras, arising from the state of their own past *karmas.*

By being devoted to his own (allotted) duty, man wins complete success), that is, he attains heaven, the
Śloka 45 highest goal. Listen I will tell you how it is accomplished.

Man attains the perfection of reaching the highest goal, by wor-
shipping, through the discharge of his duties (daily
Śloka 46 and occasional, enjoined on him, with the spirit
underlying *karma yoga*), Him, who is the Inner-controller of one and all (including the celestials like Indra and others), from whom the emanation of beings takes place and by whom the entire universe, comprising the sentient beings and insentient things, is pervaded.

For the embodied souls, in general, dowered with the organs of
sense and action, it is indeed easier to practise
Śloka 47 *karma yoga* (doing the enjoined work, the daily
and occasional duties, without attachment to doership and the fruits thereof) than *jñāna yoga.* The latter is difficult for those, who have not fully controlled their organs of sense and action and consequently, it is liable to land them in serious mistakes. It is, therefore, better to perform *karma-yoga*, the *dharma* suited to one's nature (even if it be with errors, not to think of a high degree of perfection) than *jñāna yoga* (alien to one's inherent nature) well practised, just for a while. One, doing one's inevitable (conducive to one's inherent nature) duty, in the form of *karma yoga,* does not incur the sin of putting one back into *saṁsāra*, the cycle of birth and death.

One might be eligible for performing even *jñāna yoga*;
nevertheless, one should not abandon work (the
Śloka 48 natural tendency of every living creature) and fly
away from it, O, son of Kuntī ! even though it is troublesome (to the body). As a matter of fact, all undertakings (including *jñāna yoga*) are beset with troubles like the inevitable smoke in the fire.

With the mind, unattached to the fruits, normally looked for, while doing work of different kinds and duly conquered, banishing all desires, realising that the Lord is the doer and he is but His tool, one attains, through such *sanyāsa* or *tyāga* (both meaning one and the same thing), the highest success, namely, *dhyāna yoga*, remaining uninterruptedly, in meditation, in which all the organs of sense and action get wholly subdued and cease to function, which is also the goal of *jñāna-yoga*.

Śloka 49

O Kounteya ! hear from Me, succinctly, how one, who has achieved the success of *dhyāna-yoga* through the practice of *karma-yoga* till the day of death, attains *brahman*, the highest goal of knowledge.

Śloka 50

One, equipped with a true comprehension of the self (pure knowledge, full and complete, free from ignorance, misapprehension and doubt) resolutely controlling the mind studiously turning it far, far away from the sense-objects, discarding likes and dislikes, the two potential inducements for sense-enjoyment; stationed in retreats, calm and cool, free from influences disturbing *dhyāna-yoga*, eating moderately (neither too much nor too little), keeping the mind, speech and body in top condition, wholly conducive to contemplation, due to a clear awareness of the drawbacks in them all); casting aside egotism, brute-force, arrogance, lust, wrath and misplaced sense of ownership (of things actually, pertaining to the body and mind) and finding sole delight in the enjoyment of the peace of the self, becomes fit for the *brahma bhāva* (realisation of the pure self), released from every kind of bondage.

Ślokas 51–53

Realising the true nature of the self (infinite in intelligence and exclusively dependent on Me) and remaining free from the impact of agitation imposed from outside he neither grieves (for anything other

Śloka 54

than not reaching Me) nor longs (for anything other than attaining Me), As I am the only one that matters to him, he is equally indifferent to all other beings and gains great love (*para-bhakti,* too deep for words) for Me (as the Lord of all, the Manifester, Sustainer and Absorber of the universe, an inexhaustible fountain of bliss, the repository of countless auspicious attributes, a veritable ocean of nectarean loveliness, Consort of Lakṣmī, the Goddess of wealth and affluence, the lotus-eyed and the Sovereign Master of one and all).

Śloka 55

He truly understands Me, in essence and nature, My attributes and possessions, by means of love (*bhakti-yoga,* that is, uninterrupted loving meditation). Having truly understood Me (such perception being technically called *para-jñāna* or great knowledge) he approaches Me, immediately afterwards, through the same God-love but, in a more intense form, called *parama-bhakti* or supreme love (as he can no longer brook any delay in reachiag Me).

Śloka 56

He, who always does all the prescribed duties (daily, occasional and optionāl), looking upon Me, as the sole support (thereby surrendering unto Me, doership, ownership and the fruits of all works), reaches Me, the goal perpetual (eternal and imperishable) through My grace.

Śloka 57

Therefore, O, Arjuna! remain always with your mind intent on Me attributing all works to Me, with due understanding that the self belongs to and is controlled by Me, absorbed in Me, as the highest goal of all endeavours and resorting to this *buddhi-yoga* (the mental attitude attributing to Me, the doership, ownership and fruits of all works)

With your mind, attuned, as above, you will surmount all tribulations (*saṁsāra* itself, not to speak of this
Śloka 58 war) through My grace. If, however, you do not listen to My advice (and fail to carry it out, with willing co-operation), goaded by self-conceit, you will get lost (in *saṁsāra* the cycle of birth and death).

Swayed by self-conceit, if you resolve not to fight (disregarding My direction), this determination of yours will be
Śloka 59 set at naught (falsified) by your normal temperament (*prakṛti* or the built-in tendency, born as you are, as a kṣatṛya) which will assert itself and constrain you to fight (getting the better of your resolve, reduced to helpless subjection by *prakṛti*).

O. Kounteya ! compelled by your innate heroism, born of your own state of *prakṛti* and unable to brook
Śloka 60 the taunts from your enemies, you will perforce do (fight the war) that which, through ignorance (not heeding My advice and sticking to your own independent resolve), you do not wish to do (now).

O Arjuna ! the Supreme Lord (Śrīman Nārāyaṇa, the Controller of all beings) stays in the region
Śloka 61 of the heart (the seat from which promptings to do or not to do a thing originate) of all beings and subjects them to the diverse activities of *prakṛti* (with its constituent characteristics of *sattva*, *rajas* and *tamas*, according to their past *karmas*), mounted on contrivances (bodies and organs of sense and action), devised by Him.

Therefore, O descendant of Bharata! by all means take refuge in Him alone (who controls one and all and who, in
Śloka 62 his boundless mercy, is seated in front of you, as your charioteer) and follow His directives, in the matter of discharging the duties appropriate to your calling and

station in life in the spirit of *karma-yoga.* Through His grace, you will attain supreme peace and the eternal abode (the high heaven, the seat of Lord Viṣṇu).

Śloka 63

Thus, you (who took refuge in Me, as My disciple, ch. 2–śl.7) have been imparted the knowledge, which is the most secret of all secrets (*karma-yoga, jñāna-yoga,* and *bhakti-yoga* knowledge of which ought to be attained by the seekers of *mokṣa*). It is now up to you to do whatever you like (exercising your discrimination and judgement).

Śloka 64

Listen again to My supreme advice (beyond which nothing more is to be said, the last word in the matter), in respect of the most secret knowledge of all namely *bhakti-yoga* (vide ch. 9–śl. 1). Inasmuch as you are very dear to Me (so as to make Me divulge to you even the highest secret), I shall repeat what is good to you.

Śloka 65

Fix your mind, mellowed with devotion and love, on Me (so as to meditate on Me uninterruptedly and envision Me as in direct perception) love Me intensely, worship Me (serving Me always, everywhere, under all circumstances and in all ways, with love, too deep for words) and be humble towards Me (in thought, word and deed, with love transcending speech, realising that you and yours are Mine). Remaining thus, you will directly reach Me; (don't think I am just coaxing you into action) I truly promise you, because you are dear to Me.

Śloka 66

Give up attachment to doership, ownership and results of all *dharmas* the means of liberation, that is, *karma-yoga*, *jñānayoga* and *bhakti-yoga* (in the manner, aleady set out, in detail) and practise these enjoined *dharmas* appropriate to your station, as loving service unto Me, considering Me alone, as the 'Means' as well as the

'End' (the *siddhopāya.* When you surrender yourself unto Me, in this manner, I shall absolve you of all sins (of omission and commission, standing in the way of your reaching Me). Do not grieve.

(Alternate meaning)

"Give up altogether all those *dharmas*, the means of expiation (like Kṛcchra Candrāyana, Āgniṣṭoma etc.) of the sins that stand in the way of your commencing the *bhakti yoga* and surrender (with unshakable faith) unto Me alone (as the Sole Redeemer, the only means of expiating all those sins). I shall get you absolved of all those sins (of omission and commission, standing in the way of your commencing *bhakti yoga*). Do not grieve (cf. ch. 16–śl. 5).

Śloka 67

This tenet, which I have now taught you, being a supreme secret, it should not be communicated by you to one, who has not practised austerity or to one, who is not devoted to you (teacher) and to Me (even though he may practise austerity) or to one who does not want to listen (even though he may be devoted) and by no means, to that person, who hates Me and even denies My very existence, lordship and attributes (an agnostic or an atheist).

Ślokas 68–71

One, who propagates this supreme secret (the true meaning of *Gītā*) among My devotees, will have great devotion towards Me (unattached to petty ends, like gaining or regaining wealth and power and remaining in the *kaivalya* state, enjoying the individual self) and directly reach Me. There is no doubt about this. None among men has done, in the past, anything more pleasing to Me, than this preacher (of the true meaning of *Gītā*) nor will there be any one on earth, in future, dearer to Me than he is. One, who studies this holy dialogue of ours (the text and the meaning thereof, at the feet of competent teachers, in the same way as one studies the Vedas, *Gītā* being

but the essence of the *upaniṣads*) is deemed by Me, as one who has adored Me, through the *yajña* of knowledge (vide also ch .9–śl. 15). The man, who hears *Gītā* with faith (the text, from a qualified teacher (as well as the one who hears it, free from jealousy, gets released from sins, standing in the way of *bhakti* (God-love) and reaches the auspicious gatherings of My devotees, with meritorious deeds to their credit.

O Pārtha! I hope that this *Gīta śāstra*, taught by Me, has been listened to by you, with rapt attention. O,
Śloka 72 Dhanañjaya! has your delusion, born of ignorance (inducing you to declare that you shall not fight this war) been dispelled, at least row?

Arjuna replied: By your grace, oh Acyuta! my delusion is gone and I have gained true knowledge (in all its
Śloka 73 ramifications). Shorn of all doubts (regarding the righteousness of waging war, arising from misplaced attachment and sympathy), I have regained my normal composure. I shall now carry out your bidding (take refuge in You and wage war in the spirist of *karma-yoga)*.

Sañjaya said to King Dhṛtarāṣṭra: Thus (as it actually took place), I heard this wonderful dialogue (as related
Ślokas to you, O king ! faithfully without any addition
74, 75 or subtraction) between Vāsudeva (Śrī Kṛṣṇa) and the highly intelligent and devoted Pārtha, which makes my hairs stand on end. By the grace of Vyāsa (the great *ācārya*, who conferred on me the ultra-sensory perception, seeing and hearing everything, right on the battlefield) I directly heard this great secret, called *bhakti-yoga*, straight from the lips of Lord Kṛṣṇa Himself, the great *Yogeśvara* (the repository of all auspicious traits like infinite strength, sovereignty, valour, power and all-conquering brilliance etc,).

O king ! remembering repeatedly this wonderful and holy
dialogue (leading the listeners to the assemblage
Ślokas of holy people of meritorious deeds) between
76, 77 Keśava (Śrī Kṛṣṇa), and Arjuna, I rejoice over and
over again. O, king ! as I go an recollecting that exceedingly wonderful form (*Viśvarūpa*) shown to Arjuna by Lord Hari (Śrī Kṛṣṇa) and seen by me, I run into ecstasy, rejoicing over and over again.

Where Śrī Kṛṣṇa, the Lord of *yoga* (the great Controller of the
entire universe of sentient beings and non-sentient
Śloka 78 things, by His mere will) is and where stands
Arjuna, the son of Kuntī, holding the (dexterous) bow (ready to carry out the Lord's bidding, having taken refuge in His louts feet), there and there alone shall abide permanently prosperity, victory, glory and righteousness. This is my conclusion.

(Thus ends chapter 18 of the Lord's Song, expounding the *Mokṣa Saṁnyāsa Yoga.*)

OM TAT SAT

ERRATA

The more important printing mistakes are given below:—

Page	*Line*	*For*	*Read*
xvii	15	innocencc	innocence
xxii	11	fourth	forth
,,	2 from bottom	the nature	the forces of nature
2	5	more	is more
,,	5 from bottom	of sons	sons
4	10	;	,
7	last line	is everlasting	it is everlasting
14	2 from bottom	contract	contact
15	5	kowledge	knowledge
,,	6	,	
16	4 from bottom	;	
20	7	worksng	working
21	13	;	,
22	6	;	,
23	11	respeets	respects
26	last line	in to	into
27	17	*parma*	*parama*
,,	8 from bottom	knowledge)	knowledge
28	9 from bottom	delete ;	
29	14	*Sannyāsa*	*Saṁnyāsa*
,,	10 from bottom	practice	practise
30	13 from bottom	;	,
,.	6 ,,	tonches	touches
,,	4 ,,	helds	holds
32	16	notwithastanding	notwithstanding
18	,,	wrthout	without
33	7	,	;
35	6	a	the
,,	11 from bottom	that	the
36	17	Me and with	Me with
,,	18	shoud	should

Page	*Line*	*For*	*Read*
36	4 from bottom	shift 'thinking' before 'of'	
37	12	experienees	experiences
38	7	;	,
41	12	prrform	perform
41	14	austerities, knowledge	austerity and knowledge
„	last but one	me, my	Me, My
43	17	and	And
„	22	which conforms	conforming
46	10	*avtāra*	*avatāra*
47	3	benigs	beings
„	9 delete 'and'		
„	14	*yoga.*	*yoga.*)
38	12	*adhiyājña*	*Adhiyajña*
49	penultimate	;	,
50	6 from bottom	.	;
51	7	;	,
„	18	mattar	matter
„	19 insert ; before 'the'		
53	16	leeds	leads
„	19	ever	even
55	10 from bottom	are	is
56	15	from	form
„	12 from bottom	articls	articles
„	8 „	themsalves	themselves
57	15 „	whsch	which
59	14 „	these	those
60	7 „	my	My
61	13 „	old	old)
62	4	lover s'	lovers'
63	2	then	them
„	4	expostion	exposition
„	11 from bottom	fram	from
65	4	wrapons	weapons
66	5 from bottom	auspicioue	auspicious
„	3 „	imposaible	impossible
67	5 „	eompletely	completely
68	8 „	face	faces
„	6 „	;	

Page	*Lane*	*For*	*Read*
69	15	at the end	the, end
,,	18	;	,
,,	last line	to	nŏ
,,	,,	;	,
70	3	*Vcdānta*	*Vedānta*
71	10	haven	heaven
,,	4 from bottom	rushisg	rushing
72	1	wlth	with
,,	9	pertod	period
,,	10	warrions	warriors
,,	11 from bottom	;	,
73	7 ,,	Prajāpati	Prajāpatis
,,	last line	,	,
74	12	;	,
75	2	;	,
76	3 from bottom	descern	discern
77	4	;	,
79	6	;	,
81	Inset	Ślokās 7, 11	Ślokās 7–11
,,	3 from bottom	;	:
82	8	;	,
,,	14	;	,
,,	19	;	,
,,	22	;	,
83	2	neithe	neither
86	13 from bottom	perceivss	perceives
87	6	change	changes
,,	11	son,	so on
,,	13	untimited	unlimited
,,	16	;	,
,,	8 pom bottom	Louts	Lotus
89	16	source	source)
90	17	the(	(the
,,	3 from bottom	meritorius	meritorious
91	10	serviee	service
,,	6 from bottom	add ‘the’ at the end	
94	11 from bottom	delete ‘to’	
95	17	*guṇas*	*guṇas)*

Page	Line	For	[illegible]
96	13 from bottom	It	it
97	9 ,,	respecively	respectivel[illegible]
,,	last line	self,	self),
100	9 from bottom	cause	causes
102	5 ,,	father);	father.
103	11	conduet	conduct
,,	16	eonju-	conju-
,,	5 from bottom	*śāstras*	*śāstras)*
106	6	;	,
108	1	;	,
113	8	;	,
116	10 from bottom	acton	action
121	14	luring	(luring
122	3 from bottom	success),	success,
124	19	;	,
,,	10 from bottom	;	,
126	3 ,,	his	His
128	1 ,,	*siddhopāya*	*siddhopāya)*
,,	7	Candrāyana	Cāndrāyana
129	4	teacher (as	teacher) as
,,	16	him	his

Accn. No. 13087

[illegible]E ACADEMY OF SAN[illegible] [illegible]SEARCH
MELKOTE-[illegible]31.
(KARNATAKA STATE)